The Samaritan Chronicle

JUN 4

THE SAMARITAN CHRONICLE

OR

THE BOOK OF JOSHUA

THE SON OF NUN

TRANSLATED FROM THE ARABIC, WITH NOTES

BY

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SCHOOL OF THEOLOGY

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PREFACE.

The Samaritan Book of Joshua was first brought to the notice of European scholars by the eminent Orientalist, Joseph J. Scaliger, who obtained a manuscript of it from the Samaritans of Cairo, in the year 1584. This MS. was deposited by him in the library of the University of Leyden, and for a long period remained the only copy of the work in Europe; in fact, it is only within the last half of the present century that other MSS. have been obtained; one of these is now in the possession of the British Museum, and another is said to be in the library of Trinity College, Cambridge. To the celebrated Swiss theologian and scholar, Johann Heinrich Hottinger, is due the credit of first making the contents of this work fully known to scholars; this he did in his *Exercitationes Anti-Morinianæ de Pentateucho Samaritano*, published in 1644, wherein he gave a condensed Latin translation, or rather epitome, of the whole chronicle: he likewise treated of it in other of his writings, especially in his *Smegma Orient*, (1657), which contains a fair resumé of its contents. Hottinger's works remained the principal source from which scholars drew their information of the character and contents of this chronicle of the Samaritans, until in the year 1848, T. W. J. Juynboll edited the Arabic text of the Leyden MS. with a complete

Latin translation to which were added elaborate dissertations and copious critical notes. This translation of Juynboll's at once superseded all that had preceded it, and has ever since remained the standard.

The translation now offered—the first that has ever been attempted in English—is made directly from the Arabic text as printed by Juynboll, while the MS. in the British Museum has been examined and consulted in many cases. To those who may take the trouble to compare this English translation with Juynboll's Latin, it may occasion surprise to find that, in the interpretation of a considerable number of passages they materially differ; if such will, however, only turn to the original Arabic and consult it, the writer confidently believes that the English rendering will be found to more exactly represent the original than the Latin. It should be borne in mind, however, that the Leyden MS. is in the Samaritan characters, though written in the Arabic language, which the scribe often wrote in a most careless and negligent manner, and hence the MS. is in many places exceedingly difficult to decipher. Juynboll edited it in Arabic characters, but, on account of the wretchedness of the writing, was often driven to conjectural readings and emendations, yet he always placed in the margin the exact, or supposed, words of the text, thus affording the student an opportunity to form an independent judgment as to the justice and accuracy of his emendations, and upon careful consideration one is sometimes forced to the conclusion that Juynboll has unintentionally erred, both in his reading of the text and in his conjectural corrections, and that the discarded words in the margin are in some cases to be preferred to his attempted improvements. These facts will explain some of the variations which

distinguish this translation from the Latin one of Juynboll.

It is not the intention of the writer to detract one whit from the great praise which is due to Juynboll, for the care he bestowed upon his work and for his truly able translation and the scholarly and erudite notes that he added to it; to all of which the writer here makes acknowledgment of his great indebtedness.

Next to the Jews there is scarcely any people that excite the interest of biblical students more warmly than the Samaritans. Their origin, their history, their literature and their traditions are questions that have brought to their investigation a succession of able scholars, and are to day still subjects of intense interest and research. The present translation is put forth with the hope that it may not be unwelcome to the many who are interested in these subjects, but to whom this Chronicle in the original language has been a sealed book.

Among the Samaritans themselves this book is not held to be of Divine inspiration—for they believe that only the five books of Moses are inspired—nevertheless, they greatly revere it and hold it in the highest estimation, and believe it to contain a true and authentic history of the period of which it treats. As to when it was composed and who was its author we have no positive knowledge. From the inscription which the Leyden MS. bears we learn that the first part of that codex, as it now stands, was written in A. D. 1362–3, and the latter part in A. D. 1513. Juynboll's researches led him to the conclusion that it was redacted into its present form about A. D. 1300, out of earlier documents, This is probably the fact, and it is all that can be safely predicated as to the time of its compilation.

A marked feature of the book is the number

of legends and traditions it contains, some of which—so far as we are aware—are to be met with nowhere else. Most of them, however, are intimately connected with similar legends current in the East, and show a common origin with those of the Jews, and frequently with those of the Mohammedans. In the notes an effort has been made to notice such Jewish or Moslem legends and traditions as are identical or show an affinity with those mentioned in the text, in order that the reader may see wherein the various versions agree or differ. Care has been taken also to identify, so far as it was possible, all places or localities mentioned in the Chronicle, and to give their ancient Hebrew names. This, it is believed, will not be without value to all such as are unfamiliar with the modern Arabic names of places in Palestine, and who might otherwise be at a loss to know what were the places that are hidden under the Arabic names in the Chronicle.

To all who are interested in the history, geography and legends of Palestine this Chronicle of the Samaritans will be of particular interest; and while it is not to be denied that many of its statements are incredible, still the fact remains that much that it contains is of true value and is not to be ignored, but may be used discriminately to good advantage by scholars to shed light upon a large range of subjects, our knowledge of which is and always has been extremely limited; in support of this we might refer to the recognition it has received at the hands of such writers as Bishop Patrick, Dean Stanley, Capt. Conder and others.

In conclusion, the translator wishes to express his obligation to his father, Rev. Oliver Crane, DD., LL.D., for his kindly interest and encouragement throughout, and for many good criticisms and suggestions in revising the manuscript,

and also to his friend Antûn 'Abdallah Sâlih of Beirût, Syria, for valuable assistance in interpreting certain obscure and corrupt passages in the original.

O. T. C.

Morristown, N. J., *December*, 1889.

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CHAPTER I.

IN THE NAME OF GOD, THE COMPASSIONATE.[1]

THIS is the book narrating the chronicles of the children of Isrâîl, from the time that our master Mûsa (Moses), the prophet—peace be upon him—the son of 'Amrân, invested Yûsh'a (Joshua) the son of Nûn with the Khalîfate[2] over his people. All of this is translated from the Hebrew language into the Arabic language, after the manner of a rapid translation by word of mouth, and giving only the statement of the narrative, and nothing more: even what God—Powerful and Glorious—showed forth of signs and miracles and wonders, which man is too weak to adequately specify and describe; such as, what happened at the Urdun (Jordan), and also at the time when the giants were humbled, and with what victory and power and might and authority God came to his (Joshua's) assistance; also what they (the children of Israel) witnessed at the time of their entering the land, besides what they witnessed in Wâdy el-Mûjib,[3] and on mount Sînâ (Sinai) and its vast wilderness, with the essential incidents of this event which God made manifest, even the quaking of its mountains, together with what there was of thunders and lightnings connected with this, and the joining of fires to the very heaven, and their hearing the code of their laws from the divine and eternal voice, from

[1] Note 1. [2] Note 2. [3] Note 3.

whom shone forth flashes of light, representing the form of its writer, even the Creator. Afterwards what happened to them at the greater Sea,[4] not to mention what their adversaries witnessed in Greater Misr (Egypt[5]), and what calamities overtook their enemies, such as Fir'aûn (Pharaoh)and his army, and 'Amlâq (the Amalekites) and its host, and Sîhûn (Sihon) and his kingdom, and 'Uj (Og) the father of 'Anâq[6] with his haughtiness, and Bila'âm (Balaam) with his sorcery, and the kings of Mâb (Moab) with their greatness. Also what happened unto Qarûn (Korah) the son of the uncle of Harûn (Aaron)[7] and to the company who were with him, namely that some of them the earth opened its mouth and swallowed, and they went down alive to the deepest depths, while as to others of them the divine fire came forth and consumed their bodies. And also what happened to the people while they were in the wilderness forty years, suffering want, without a guide and with no provisions or clothing, and barely living and existing; whom the cloud overshadowed by day and the pillar of fire protected from cold by night,[8] and whose food was the manna from heaven; and when there was need of water, our master Mûsa—peace be upon him—the son of 'Amrân, brought it forth for them from the rock[9] and from the parched ground and stone, until they themselves had drank, and all that were in their company both of living souls and animals. And it shall come to pass, that when they who are possessed of intelligence, but are yet unbelieving, shall have heard of what God did bountifully bestow upon them (the children of Isrâîl), and with what happiness He did surround them, and how He lifted off of them all calami-

[4] Note 4. [5] Note 5. [6] Note 6.
[7] Note 7. [8] Note 8. [9] Note 9.

ties, whether heavenly or earthly, and also what new things He revealed unto them, then they will know that, there is no Lord but their (the children of Israîl's) Lord and no prophet, but their prophet, and no book but their Book, and no true religion but their religion; and (they shall also understand) the excellency of the perfect creed, and the certainty of its validity, and that it is greatest in rendering praise to the Creator—Mighty and Glorious—the One who is omnipotent to do whatsoever He pleaseth. And when one shall hear of the decline of the kingdom of the children of Israîl, and what calamities and misfortunes and exiles and dispersions overtook them by reason of their disobedient doings and their rebellious actions, his fear will be increased for Him from Whom nothing escapes and of Whose kingdom nothing is destroyed—Blessed be He and exalted! And now of Him do we implore complete right-guidance and all-embracing favor in His mercy. Verily He is a hearer and answerer (of prayer).

CHAPTER II.

THE ACCOUNT OF THE INVESTURE OF YUSH'A THE SUN OF NUN WITH THE KHALIFATE OF THE PROPHET—PEACE BE UPON HIM.

At the completion of the hundred and nineteenth year, on the first day of the eleventh month, of the life of our master Mûsa[1] the Prophet—peace be upon him—God revealed unto him in the plain of Mâb (Moab), that he should lay his hand upon the head of Yûsh'a, the son of

[1] Note 10.

Nûn, the spiritual man [2]; meaning by this, that he (Moses) should give him (Joshua) information of the profound secret, and reveal to him the vision of his dream and the science of knowledge,[3] as much as he was capable of bearing; by the which his heart would be strengthened and his spirit perfected and his soul elevated, and the rule over the creatures (the children of Isrâîl) be rendered easy unto him; and that he should also inform him of the Name,[4] by which he should put to flight hostile armies, and by which a nation that no country could contain and whose numbers were countless might be confounded. And He ordered him (Moses) to set him (Joshua) before el-'Azar (Eleazar) the imâm—[5] peace be upon him—and to assemble unto him (Joshua) the people of learning and knowledge with the nobles and rulers, and ratify a compact with him, and make anew a covenant with him, and invest him with the kingly authority, and install him in the rule over all the children of Isrâîl. Thereupon the Prophet laid on el-'Azar the imam—peace be upon him—the command, which rested on him, to superintend the affair with completeness and splendor, and not to enter upon any affair or turn aside under any circumstance, except after he had seen to this. And at the completion of his inauguration, the priests sounded with the trumpets, and the heralds made proclamation for his standard, and the banners and flags were unfurled to his reign. Our master, the prophet Mûsa—peace be upon him—had seen that he (Joshua) was wont to go forth in the front line of battle during his (Moses') days, in order that he might by actual trial gain experience of what he knew and had observed. And immediately he (Moses) gave command that,

[2] Note 11. [3] Note 12. [4] Note 13. [5] Note 14.

there should be selected out from the children of Isrâîl—meaning by this, that there should be chosen from among them—twelve thousand men; from each tribe one thousand men; and thereupon he would with these make an attack upon the Midyanites, to take satisfaction for Isrâîl out of them and their country. Now, before mention is made of the cause of this retaliation, we would remark, that the children of Isrâîl had been restrained from intermeddling in any way with the affairs of the 'Ammânites and Mâbites, and were under orders not to appropriate to themselves any of their territory [6]; and they did do only what necessity compelled them to do with them. Hereafter we will explain and elucidate this, by the will of God and His assistance, and the goodness of His guidance and favor.

CHAPTER III.

THE AFFAIR OF BILA'AM WITH THE KING OF MAB.

When the children of Isrâîl went down into the plain of Mâb, God revealed unto our master Mûsa, the Prophet—upon him be the most excellent peace—that he should not have anything to do with the 'Ammânites and Mâbites, nor should he wage war with them; "Because I," said God, "will not appropriate any of their lands to the children of Isrâîl." [1] And he (Moses) obeyed this and did accordingly. Now when it reached the ears of the kings of Mâb and 'Ammân and Midyan what had happened unto Sîhûn

[6] See Deut. ii: 9 and 19. [1] Deut. ii. 9 and 19.

and 'Ug, of destruction and ruin and the taking captive of people and the taking of cities, forsooth they were sore distressed and feared exceedingly because of this; and they sent messages unto Bila'âm, the son of B'aur[2] (Beor), by men pre-eminent in sorcery and wisdom—for all the soldiers knew of him by reason of his invocations. And the delegates came into his presence, and said unto him: "The five kings of Mâb and 'Ammân send unto thee their salutations, and say to thee: O, our master and our chief, we know that circumstances are brought about by thee, a knowledge of which the people of learning fall short of attaining unto, and that whatsoever thou blessest, is blessed, and whomsoever thou cursest, is cursed; and that thou canst put to rout all armies by thy invocations and words. Now, perchance, there has already reached thee what has happened in Misr through the children of Isrâîl, and in the sea and in the wilderness, and what has happened unto 'Amlâq, the chief of tribes, by reason of them, and what they did with Sîhûn and 'Ug, and what they have resolved upon in reference to their permanent dwelling-places. And now their army has descended upon our border, and they are working for our destruction, and already they cover the face of the land; and we have come unto thee and hope to obtain relief of thee and security from them, through thy own free blessing and propitious aid, and also through what we have decided upon of happiness for thee, and the rendering of thy will absolute. Perchance now, our condition will be improved through thy agency, and thou wilt curse this people, and wilt prevail over them and effect a change in present circumstances through thy renown which is spread abroad, and

[2] Note 15.

the dignity of thy authority in consequence of thy circumstances, riches and servants; and there will be glory to us and to thee among all kings. in addition to what reward will be added unto this, in consideration for thy grand beneficence toward a people whom no country can contain, and whose numbers are countless and beyond reckoning; for thou wilt have prevented a multitude from being murdered by fire. For the character and manner of this army is, that it is not restrained by a feeling of shame from an old man, nor does it accord protection to a woman, or have pity on a child, or show compassion toward an animal; for they do nothing else but murder with the sword, and stone to death with stones, and crucify, and burn with fire: yea, this is its custom, and it does not allow any mercy to be shown, or protection to be granted, unto any, and it spares not even a leafless palm branch in its annihilating and destroying. By God, O our master, hasten unto us, bringing with thee whatever is necessary, and be not wanting unto us in this matter which involves the preservation of life; and we will reward a good deed with its like, and an evil deed with its like. And now, peace."

And when Bila'âm heard this message, he made reply to the company of wise and trained men, and said unto them: "I will treat with due respect your rights, and the rights of those who urge you on in this message; but my action is controlled by the One whom I serve, if He gives me permission to go with you, I would accomplish your desire and the desire of those who urge you on in the message, and I would accomplish their (the children of Isrâîl's) destruction, and in the end complete their annihilation, and would leave unto you a memory, for which you would praise me to the end of the ages. And

now decide to lodge with me this night, and I will hear what shall be addressed unto me, and we will wholly act in accordance therewith, whether it be of good or evil." And the people consented, and lodged with him. And he began to offer worship to the One whom he was accustomed to serve, and it was said unto him: "Do not thou go with the people, nor curse Isrâîl, for they are blessed." And he came to them with these words; thereupon they returned to the kings, and informed them of what had happened; but this only increased the more their desire after him, and this was high honor to him. And now there rode unto Bila'âm more illustrious delegates than those who had gone before, and greater by far than they; yet they made less promises to him, and said in the second message: "Now see to it that thou comest unto us; for we are able to honor thee, and to give bountifully unto thee." Thereupon the people came unto him with this message; and Bila'âm answered the messengers and said: "It is necessary that ye understand that, if the kings should give unto me their houses full of silver or gold, I cannot transgress what my Lord commands; but now abide this night with me, and I will hear what communication shall be addressed to me, and I will act in accordance with it, whether it be favorable or unfavorable." So the people lodged with him; and the man started in on the beginning of his performance and service and worship. And when God perceived his inclination, and what his secret thoughts were bent upon, and how he was exalted in self-glorification. God then desired to make a manifestation of His mysteries: now behold He could not do this Himself, nor could He do it through one who worshipped Him after the manner of anyone of the children of Isrâîl, nor

could He do it by writing, or by the agency of any of His angels, but forsooth only by sending unto him His very Command.[3] And the companion of Bila'âm [4] upon beholding the spectre of the Command of God, fled away from it, and he became the visible form of the agent of the Creator who addressed Bila'âm; for this was the device employed to communicate with him. And the Command of God said to him: "Did not I say unto thee, O Bila'âm, when the people came unto thee; 'go with them'?"; making inquiry to see what craving Bila'âm had for the journey. But he answered him not a syllable, though his usual custom was to say: "Not so; for without my God I give ear to nothing." And he did not fully believe that he had heard the correct interpretation of the speech, until He commanded him to mount and ride, and then he made haste to saddle his ass, and went along with the wise men of Mâb. And the anger of the Creator was aroused, because of his starting out on the journey before he had sought instruction (of God), and He placed Himself in the way to make an attack upon him. Now he (Balaam) was riding upon his she-ass, and boasting of her before the people of learning, that he had no need of a guide when with her, and that he had no necessity ever to beat her. But when she espied the Agency of the Creator—Mighty and Glorious—standing in the way, with His drawn sword in His hand, she swerved aside out of the way through fear of Him; and this was the first of the putting to shame of Bila'âm and of his remorse; and he beat her with his staff. And the Agency of the Creator removed to a place between walls in a field,[5] and stood still; and when the ass beheld Him, she shied into one of

[3] Note 16. [4] Note 17. [5] Note 18.

the walls and injured Bila'âm's foot, and he beat her more violently. And when the learned and wise men beheld this, they said unto him: "O our master, it cannot be that there is a cause for her opposition to the execution of this mandate of the Divine Word?" And he answered and said unto them: "It was desired that this mandate should be carried out." And the Agency of God again passed on, until He stopped in a narrow place where there was no way of turning out either to the right or to the left; and when the ass beheld Him, she lay down under him (Balaam), and he again beat her violently. And God put speech on the tongue of the animal,[6] and thereupon she said to Bila'âm: "What have I done unto thee that thou shouldst beat me these three times? Am not I thine ass upon whom thou hast ridden since thou wast created up till now? Have I ever acted badly toward thee like as this time?" And he said: "No." Then God opened the eyes of Bila'âm, so that he saw the Agency of God, even an angel standing in the way with His drawn sword in His hand, and he threw himself down before Him; and He said unto him: "Why hast thou beaten thine ass three times? If thou hadst got right in front of me, I would have killed thee and saved her alive; for I have seen the wickedness of thy inclination. Now however, go along with the people, but keep carefully to what I shall say unto thee, and do not overstep it." Thereupon Bila'âm journeyed on; and when the kings heard of his journeying, they came out to meet him, and they found him perplexed in his affair, and he informed them as to what had happened, and that in accordance with it he could not do anything except by the command of God—Mighty and

[6] Note 19.

Glorious. And the people took him to the cliff which is described in the holy Pentateuch,[7] that he might behold all the children of Israîl. Now after the man had been thus met and honored and made much of, his zeal was increased to obtain to the uttermost degree the love of the people. Thereupon he built on the cliff that has been described seven altars, and offered up on every altar a calf and a ram, and began worshipping that he might hear what would be addressed unto him. And he heard what did not please him, and he announced what he had heard to the company of the kings; and they said to him: "Remove unto another place, and perhaps there the cursing of this people will be easier." And he obeyed them, and he did like as he had done the first time, and he heard greater things than the first communication; and he began to go to the extreme in glorifying the children of Israîl and honoring them. And the king of Mâb said to him: "If thou dost not curse them, do not bless them." Then he besought them that he might remove unto another place, and he went and did as he had done the second time. And his eyes fell upon the desert and he saw the tribes of the children of Israîl, and divine spirits were guarding them, that is, the angels were protecting them from every soul; and he turned away the evil eye from them,[8] and hastened to glorify and bless them, until he said concerning them: "O Israîl, cursed be he who curseth thee, and blessed be he who blesseth thee." And the anger of the king was aroused against him; but Bila'âm said unto him: "Let not thine anger be aroused against me; did I not say unto thee that I could not act contrary to what I am commanded? But now

[7] Num. xxii. 41. [8] Note 20.

assemble the kings with thee, that I may inform your company of what will happen unto you and others besides you of the people, and I will give you information about a device, which, if carried out, will occasion their annihilation. Thereupon the kings assembled, and he made known unto them marvellous news, the explanation of which would be long; and he said to them: "Round about these people the holy angels keep guard, and the King of the heavens and the earth is with them, and it is not allowable to make use of sorcery against them, nor the science of astrology; [9] nor will His heart repudiate them, except when they give themselves over to unbelief, or are led to do so by some stratagem, then the Creator will become angry with them and they will perish, and not a single one of them will survive."

CHAPTER IV.

THE ACCOUNT OF THE STRATAGEM AND ARTIFICE USED BY BILA'AM AGAINST THE CHILDREN OF ISRAIL.

When the kings heard him relate what has preceded, they said to him: "How is the way to accomplish what thou hast mentioned concerning their destruction?" And he looked up the last resource of infidelity and pollution, and made it known unto them, and said to them: "Select of the most beautiful and fair women as many as ye can, and the king shall be the first to send forth his daughter with them; thereupon give unto each one of them an idol which she may worship, and an ornament which she may look at, and perfume which she may inhale,

[9] See Num. xxiii. 21 and 23.

and food and drink; and the daughter of the king should be in a chariot which is wafted along with the wind, and it should be enjoined upon her that she should make it her aim to go to the tabernacle, and pay her respects to no one except to their chief unto whom the crowd show deference, for he is their chief. And if in this she meets his approval, then she shall say unto him: "Wilt thou not receive me, or eat of my food and drink of my drink and offer service unto my god? for after this I will be thine, and with thee will do whatsoever thou desirest." For know, O king, that by the chief of this people being polluted, both he and his company will perish, and of them there will not remain a survivor." And the kings did what he recommended unto them [1]; and there were collected to them twenty-four thousand girls, and they sent them away on the Sabbath day. And as they descended opposite the tabernacle, the chief of the tribe of Shim'aun (Simeon) [2] rose up; for he was the chief of fifty-nine thousand men, and was in the advance. And the daughter of the king [3] advanced unto him, for she on beholding the great deference shown to him by his companions supposed him to be the prophet Mûsa—peace be upon him, and he ate of her food and drank of her drink and worshipped the idol which was in her hand, and after this she was submissive to him in his desire. Thereupon every one of them—I mean this particular tribe—took one girl for himself; and the Creator became angry at the people, and destroyed of them in the wink of an eye four thousand men [4] together with four thousand girls. And had not Fînahas (Phinehas) the imâm [5]—peace be upon him—rushed from the presence of Mûsa the Prophet—peace

[1] Note 21. [2] Note 22. [3] Note 23. [4] Note 24. [5] Note 25.

be upon him—while he and his assembly were weeping at the door of the tabernacle, and seized in his hand a lance and bursting in upon them thrust through the man and girl—I mean the daughter of the king—and dispatched them, assuredly would the wrath of the Creator have destroyed the whole people; but by this action he removed and warded off the Divine anger from the children of Isrâîl. And to Fînahas—peace be upon him—there resulted from this noble fame and an excellent remembrance, and a covenant to the end of the ages. And praise be to God the Creator without cessation!

CHAPTER V.

THE HISTORY OF MIDYAN.

When the stratagem of Bila'âm against the children of Isrâîl was accomplished and there had perished of them this great number, and they had been overtaken by this calamity, God revealed to the prophet Mûsa—peace be upon him—that he should take vengeance for the children of Isrâîl upon the people of Midyan, before that he should return to his elements (meaning by this, before his decease). So he commanded Yûsh'â the son of Nûn,[1] at the time of his investing him with his successorship, that he should go forth with the company which he specially mentioned, and with him Fînahas, the imâm, for he had gained the victory and a name, and he it was who had averted the Divine anger, and not anyone else, for he had hastened to obey his Lord. Now Bila'am had returned unto the king of Mâb to congratulate him over the calamity of

[1] Note 26.

the children of Isrâîl, and he found the kings collected together and indulging in joy and merriment, and before they were aware, 12,000 men had surrounded their city, whereupon they made haste in sending out the harlots with ornaments and censers and perfumes, taking for granted that what they had made a successful beginning in would be carried out to perfect completion. But they (*i. e.*, the Israelites) slaughtered these (the women) with the sword. Then Fînahas—peace be upon him—with his cousin, went in advance and sounded with the trumpets, and the walls of the fortress fell down in ruins, and the army entered into Midyan, and they killed simultaneously the five kings and every man whom they found in it. And they began to make inquiries about Bila'âm, and they found him in a house of worship, and, lo, he was engaged in worship and was performing service. And they brought him out, and he was talking in speech that was unintelligible and could not be understood, because of the greatness of his confusion and bewilderment and the aberration of his mental faculties. And Yûshâ, the son of Nûn, exerted himself to preserve him alive, that our master Mûsa—the peace of God be upon him—might behold him; but they of the tribe of Shima'ûn who beheld him were not obedient, nay, even, they cried out the Law against him, and put him to death.[2] And Yûshâ said: "Who killed him? Why have ye done this, seeing we had taken him under our protection? And they said unto him: "O our master, there should be no protection granted to an infidel, nor security to a sorcerer; had we not killed him, he might have effected the accomplishment of a stratagem against thee and against thy

[2] Note 27.

people. And we have dared to go contrary to thee in killing him, because of what was in our hearts concerning his deed, and if there be sin in our action in violating the protection accorded to him, lo, we assume it; but to our master belongs such exalted sentiments that he will look with liberality upon our excuse." And he approved of what they said and justified their action. And the people plundered Midyan, and drove away its cattle and took captive its women and children; and not a thing remained in it but they took it. And they returned laden with booty, victorious and safe; not a single man of them was missing. And our master Mûsa, the prophet—peace be upon him — with el-'Azar (Eleazar), the imâm, the son of Hârûn (Aaron), and a crowd of the chiefs went out to meet them. And when they beheld what there was among their number of captive women, our master Mûsa, the Prophet—upon him be the most excellent peace—became angry at them, and said to them: "This crowd has been the cause of your destruction." Thereupon he commanded them to kill every woman who had known a man, and every boy child, and that none should remain except female children who had not known a man; and that they, together with the company that was with them, should separate themselves seven days for the purpose of purification. And they did so. And the number of the female captives who remained over after those who were killed, was thirty-two thousand girls; and of sheep there was 675,000 head, and of cattle there was 72,000 head; and of horses and mules and camels, 61,000 head; and of gold and silver and vessels and general goods, such a quantity as is impossible to define and describe. But, more wonderful than this, was the unharmed condition of the 12,000 men who had entered a

province such as this was, without the loss of a single man of them, or even one of them being overtaken by the blow of a sword or hit with a stone. Blessed be God, the One who is able to do whatsoever He pleaseth, and of Him do I ask assistance, and upon Him do I put my trust, and unto Him do I return penitently.

CHAPTER VI.

THE ACCOUNT OF WHAT OUR MASTER MUSA, THE PROPHET—PEACE BE UPON HIM—EXPOUNDED, BEFORE HIS DEATH.

When God informed our master Mûsa, the Prophet, of the time when he could no longer remain alive, He commanded him to go up unto the mountain known as Nabah (Nebo). And he (Moses) proceeded to give instructions to Yûshâ, the son of Nûn, and to the children of his brother, and to the assembly of the leaders, with regard to all necessary matters. And they remained with him some time, along with all the officers of the army and the people of wisdom ; and he put them under a covenant that they would go with the children of Isrâîl in the way which he had commanded unto them, and not swerve from it either to the right or to the left ; and he ordered the priests to sound upon the trumpets, and to send forth heralds who should proclaim throughout the congregation of the children of Isrâîl : "Whoever desires to see our master Mûsa the Prophet—the most excellent, peace be upon him—let him come, that he may hear his blessing and whatever he shall reveal, and look upon him and bid him farewell, before he goes to the place which God has chosen for him." Thereafter he entered into the tabernacle and

offered on the brazen altar the sacrifices, and lifted up the veil, even the veil of the holy house, and cast incense upon the golden altar, and worshipped his Lord; and then he bid farewell to the temple and what there was in it of omnipotence and divine majesty, and went out. And all the children of Isrâîl according to their ranks were gathered together unto him, and he sat down upon an exalted seat, as was his custom, whereon he was elevated above the people, and the light of his countenance shone as the rays of the sun. And he began to deliver an address unto the congregation of the children of Isrâîl, in which he gathered together just as many as a servant of God could, of passages of praise to God, whose names are holy: and in it he expounded intelligence of the days of Divine favor which were to come, and the cause of Wrath and Error. And he informed the children of Isrâîl concerning the deluge of fire, and the day of vengeance and reward, [1] and defined the time of his return unto them. [2] Then he announced unto them what should happen unto every tribe, and that he would marshal them complete in the days of final perfection and completion. And he blessed them altogether, and they listened unto him. And, when the time came to bid farewell to each individual army, they began to cry aloud and wail and weep; and after a space of time he commanded them to be quiet and to sit down. Then he departed, walking slowly up the ascent of the mountain unto which God had ordered him to ascend, and with him were Yûshâ the son of Nûn, and el'Azâr the imâm, and the assembly of the leaders who were bidding him farewell and weeping at the approach of his separation from them and clinging to him. And

[1] Note 28. [2] Note 29.

when the farewells were prolonged with them, and the night drew near, a pillar of divine fire descended[3] and separated between them and their master—peace be upon him—and no one knows what happened to him after this, even unto this time. His allotted period of life had reached its limit, and the term of his existence among men—peace be unto him—and now his dealings were directly with his Lord and His angels. And of God do we beg that He would unite us to him through His mercy. Behold He is over all things powerful, and He is my sufficiency and illustrious Protector.

CHAPTER VII.

THE ACCOUNT OF WHAT YUSH'A, HIS DISCIPLE, SAID, AFTER THE DISAPPEARANCE OF HIS LORD AND MASTER.

WHEN the master Mûsa, the Prophet—peace be upon him—disappeared from him and from the congregation of the children of Israel, and the COMMAND separated him from them, which event he was unable to avert from himself, and there passed away from them the sight of him, and when all had completely despaired of his return, Yûsh'a, the son of Nûn, wept for him and proclaimed with his loudest voice, saying: "O Master! the death of every one of the children of Adam, from first to last, was witnessed, and his grave seen; but thou! who has seen thy grave? What prophet of the prophet can attain unto thy glory, or prolong his memory unto the extent thy memory is prolonged? Where is one who has brought to life the dead and caused

[3] Note 30.

the living to die, through the permission of his Lord, besides thee ?[1] Unto what prophet do the infidels bear testimony as to his prophetic office, except thee? What prophet, in the ages past or yet to come, did cause his congregation to hear the voice of the Creator from the regions of the heavens, except thee? Where is one who shall arise, and his words ascend on high, and ward off the Divine anger, and bring down Divine mercy, except thee? What prophet fasted before his Lord, until he fasted one hundred and twenty days including the nights,[2] except thee? What prophet boasted of his being the one who held converse with God without anything intervening between them, except thee? Where is one, who has trodden the fire, and cleft the darkness, and rent the clouds, and reached unto the curtain of omnipotence, besides thee? What book ascribed to any prophet has in it the teaching of the worship of the Creator, and of how access may be had to Him, except thy book? O one who killed the Nil (Nile) with his rod![3] O one who did reveal new things! O one who showed forth wonders! O one who manifested signs! O one who lighted up the darkness! O one who cleft the sea with his rod! O one-who put to rout armies with his hand! O one who warded off the Divine anger by his petitions! O one who brought down Divine mercy by his intercessions! O one whose very sustenance was the worship of his Lord! O one who went out from the boundaries of humanity and human power into the Divine power! O one who understood the past and knew what was to come! O one who ruled his enemies by his invocation! O my master and my lord! How can I exist and how can thy people exist, now that thou art

[1] Note 31. [2] Note 32. [3] Note 33.

gone?" After this his weeping increased as did also the weeping of the congregation that was with him, and when the grief and wailing had been long indulged in, with submission and humility, it was announced to Yûsh'â, the son of Nûn, saying: Return thou and those that are with thee of the army, and do not oppose the command of God"—May His name be glorious.

CHAPTER VIII.

THE ACCOUNT OF WHAT WAS DONE AFTER THE RETURN OF YUSH'A, TO THE PEOPLE.

When Yûsh'â, and the priests returned after bidding farewell to the prophet—peace be upon him,—the congregation of the children of Isrâîl met them, and they commenced weeping for their master, yea, every company by company, and they continued weeping for him thirty days and nights. And the nations heard their clamor and wailing and crying, and they assembled together in confederation on the borders and rejoiced exceedingly when they were informed of the death of the prophet—peace be upon him,—and they resolved to encounter the children of Isrâîl. But when God—Powerful and Mighty—perceived the conspiracy of the Canaânites, of those who were assembled unto them, He made a manifestation of Divine power and revealed unto Yûsha, the son, of Nûn, that he should strengthen his own and the people's courage, by saying unto them: "That as He had been with them in the past, so would He be with them in the future so long as they continued in worshipful submission." Praise he unto Him to Whom belongs the kingdom and the majesty and the power and eternal existence. There is no God but He, and no kingdom but His kingdom.

CHAPTER IX.

THE BEGINNING OF THE BOOK YUSH'A, THE SON OF NUN, THE DISCIPLE OF THE MASTER MUSA, THE PROPHET—PEACE BE UPON HIM.

AFTER the death of Mûsa, Kalimu'l-lah,[1] God made a revelation unto Yûsh'â, the son of Nûn, the disciple of Mûsa the servant of God, saying unto him: "O Yûsh'â, arise, start out, and with thy people pass over the Urdun (Jordan) unto the land which I am about to give unto the children of Isrâîl; all the places which your feet shall tread shall belong to you. Your boundary shall be from the wilderness to el-Lubnan (Lebanon), and from the river el-Farâh (Euphrates) unto the uttermost sea; and no enemy shall stand before you. O Yûsh'a, as I was with Mûsa—peace be upon him—so will I be with thee, and I will not forsake thee nor desert thee. Be strong and exalt thyself exceedingly. Fear not nor be dismayed, for I am with thee and with thy people in every place. O Yûsh'a, do not abolish the reading of what Mûsa the prophet inscribed and wrote, with what is intrusted unto the Lîwânites (Levites) in the place in the holy house, and learn from it night and day, even all the days of thy life, that thou mayest be instructed; for if thou observest the same and dost not swerve from what is commanded thee to the right or to the left, thou wilt succeed and prosper, and thy enemies will be put to rout by thee, and thou shalt tread upon their necks." And at this time the communication ended.

[1] Note 34.

CHAPTER X.

THE ACCOUNT OF YUSHA'S ASSEMBLING THE CHILDREN OF ISRAIL, AND HIS RENEWING THE COVENANT WITH THEM.

AFTER Yûsh'a, had heard what God revealed unto him, he joined unto himself el-'Azâr, the imâm—peace be upon him, and he sat down upon his sacred chair, while Yûsh'â, sat upon his royal chair. And there gathered unto them, the holy priests, and the Lîwânites who offered the sacrifices, and the twelve chiefs who always attended them, and the chief judges, and the seventy chosen wise men, and the officers over the thousands, and hundreds, and fifties, and tens. And with the assembling of this congress, the trumpets sounded and the heralds went forth proclaiming a general assembling of the children of Isrâîl. And it was not but an hour before there were gathered unto them the old men and the young, with many of the women and children and all the army. And then Yûsh'â, began to enumerate to them the things that God—Powerful and Mighty—had manifested by the hand of our master Mûsa the Prophet—peace be upon him—in their behalf and that of their predecessors. Next he recalled to them wherein they had acted contrary to Him, and tried Him, and rebelled against Him. And he said unto them: "O assembled men, I am going to bind you to the covenant and compact which existed before the death of the Prophet—peace be upon him—that you will not associate others with God, and that you will see to the promulgation of the laws upon which this covenant is founded, and it is, namely, the explanation of the law, and the explanation

of what the obedient will receive and what shall befall the disobedient. And now this covenant in which I do confirm you is not with you and you alone, but includes you and those whom ye shall beget unto the end of the ages." And he told them what the other nations were wedded to, concerning the worship of idols; and informed them that God was with them as long as they remained in obedience, but that He would remove His favor from them upon their acting disobediently, and that then their ways would not prosper, nor would there be a united nation. Then he proclaimed in his loudest voice: "Assembled men, let there not be among you a disseminator of corrupt designs, spikes of corn and wormwood,[1] (meaning by this, one who associates others with God and unites the worship of others with His worship); nor let there be among you one who cogitates in his heart wicked doctrines, or opposition to the command of God —Powerful and Mighty—lest there be a destruction of this mighty, holy nation and all its greatness, and separation from the Creator—may His name be holy—and your enemies attain unto their desires and plunder you of your cattle, and wives and children. For whoever adopts these views, or any part of them, there shall fall upon him all the calamities which are written in the Holy Law, and God will blot out the remembrance of him from under the heaven, and will make him distinguished by reason of his calamities, apart from all the tribes of Isrâîl. And so, be sincere with your souls and your conscience, that I may renew the covenant with you in accordance with what you may say; and God and His heavens and His earth, and His angels, shall bear witness against you in what hap-

1 See Deut. xxix. 18.

pens between us and you; may the sentence be in your favor and not against you. And now if ye continue in keeping what has been commanded you, God—may He be blessed and exalted—will bless you and keep you and protect you and lead you to victory and will subdue your enemies and give you the land, concerning which He swore, by His own omnipotence, unto your ancestors, Ibrahîm and Ishaq (Isaac) and Yâqûb (Jacob)—peace be upon them. And He will keep you, and will keep the land in all happiness, and He will remove calamities and all disasters, and multiply you; but when ye shall have been disobedient and rebellious, the Divine favor will be removed from you, and the Divine power from your side, and from your support, and the angels will be removed from your side, and the name of the greatest King depart from giving you assistance, and there shall fall upon you those things which are written in the book of Wrath and Curse, and He will scatter your troops, and forget your affairs, and the enemies will take possession of you, and there will remain no longer to you a king, or shrine, or possessions, or men, and God will disperse you throughout the regions of the earth from one extremity of it to the other, and He will make you servants and subjects. So now, whatever ye say and believe and covenant, let it be the real covenant binding upon you, and let this second covenant be added unto that which He covenanted with you through our master Mûsa the Prophet—peace be upon him. Therefore act sincere from your souls, and the secret thoughts of your hearts.

CHAPTER XI.

THE ACCOUNT OF HOW THEY ANSWERED HIM, AND THE COVENANT THAT THEY ENTERED INTO AT THAT TIME.

THE congregation of the children of Isrâîl answered him, while crying out, weeping and humbling themselves before God, and casting their souls into His hands, saying: "O our master and our lord, we hear and will obey the command of God—Mighty and Powerful—and of His true and faithful Prophet, and also thy command, O king, and the command of our imâm and our rulers, and there will be no opposition to what ye order, and no deviation from what ye say either to the right or to the left, nor from whatever our master Mûsa, the Prophet—peace be upon him—has ordained, and there shall be no rejection of a single part of it; and whoever shall rebel or deviate, and act treacherously, let upon him be the Curse and Wrath, for after this manner did our master Mûsa the Prophet—peace be upon him—agree with us and impose conditions upon us, and put us under oath, and covenant with us, and offer up for us the sacrifices, and we answered him as we have answered you. And God is the witness over us in this, and He is our sufficiency and bountiful Protector."

CHAPTER XII.

THE ACCOUNT OF WHAT YUSH'A, THE SON OF NUN, DID IN ORGANIZING THE ARMY, AND THE MEMBERS THEREOF.

WHEN Yûsh'â, beheld the zeal of the people he said: "The One who has insight into you and your purposes is God." And he renewed with them the covenant and compact, and offered for them the offerings, and the imâm blessed

them. Thereupon he and the imâm, each of them, sat down on his throne; and he summoned the leaders, and demanded of them that they should make out a census of the children of Isrâîl, tribe by tribe, and that the enumeration throughout the congregation, should embrace all men from the age of twenty years up to the age of fifty years, excepting the tribe of Lâwî (Levi). And he ordered that this tribe should be enumerated, from the boy of a month old upwards: for so had our master Mûsa, the Prophet—peace be upon him—given orders before his death. But such as were under twenty years of age and over fifty years of age were not to be included in the enumeration. And the leaders made out the census, and the whole amounted to 601,730 men, although of this number the tribe of Râwban (Reuben), and the tribe of Gad, and the half tribe of Manashshah (Manasseh), had their landed possessions behind the Urdun (Jordan), even nine cities with their districts, which had belonged to Sihun and 'Ug, the sons of Anâq; three cities and their provinces had been conquered by Nabîh and his cousin of the tribe of Manashshah[1] For it did come to pass that, when our master Mûsa, the Prophet—peace be upon him—conquered these cities and destroyed their inhabitants, that there gathered unto him the leaders of these two tribes and a half, and they said unto him: "O our master and our lord, these cities suit us, for we have many animals and cattle, even though they be approximately less than one sixth of the assigned lands, while the whole number of the census of our men comes close on to one fifth of the army of the children of Isrâîl." And he rebuked them, sup-

[1] Note 35.

posing that they preferred settling apart from their brethren. But they answered: "Behold we will leave our luggage and our cattle in these cities, and we will march forward under one enrolment, thrusting aside every pretext, and we will not return to our assigned lands until our brethren have got possession of all their assigned lands, and after that we will return unto our assigned lands and to our own places." And our master Mûsa the Prophet—the most excellent, peace be upon him—answered them favorably, in reply to what they had asked of him, and assigned to them while he was alive this region. And the first of those whom Yûsh'â, the son of Nûn, enrolled in his army, were the two and a half tribes, and the whole number of their enrolment was 110,580 men. And the whole number of the enrolment of the nine and a half tribes was 491,150 men; and—according to these figures—the chiefs apportioned out the land from the Urdun to the sea. And this is the enrolment, based on the census, of the prosperous, victorious, holy, triumphant and blessed army. And the census of the tribe of Lâwî was apart from the company of which mention has been made before; for the members of this tribe did not engage in the wars, nor did they separate from the service of their Lord; and the whole of their census, from a boy one month old and upwards, was 23,000 men. And when the leaders came with the enrolment of the census, Yûsha the son of Nûn made them appear before him, and he announced good tidings unto them, namely, that God would bless them so as that there would result from one, a thousand [2] as our master Mûsa the Prophet—peace be upon him—promised them from God—may His name be blessed.

[2] See Joshua xxiii. 10, and Deut. xxxii. 30.

CHAPTER XIII.

THE ACCOUNT OF THE SPIES WHOM YUSHA, THE KING, SENT FORTH.

WHEN Yûsh'â, the son of Nûn, heard about the mustering of the Kanâanites, and the assembling of the giants, he sent out spies from the men of experience, intelligence, prudence and piety, to see the army of the enemies and make an investigation, and to proceed to Yar'ha (Jericho) and make an investigation as to the number of its men, and of those who were collected unto them, and then returning make it known to him. So the spies bid the army farewell, and invoked God's favor, and started out on their journey, having changed their outward appearance to the condition of ones who had come from far distant places. Now the spies knew all the languages spoken in the army of the enemies. And when they arrived at it they began to weep, and the enemy asked them, what news they had, and they said: "We are men from the people of the east, our companions have heard tidings of this great nation, which was for forty years in the wilderness without a guide or provisions, and the report reached our company that they have a Lord whom they speak of as 'The King of the heavens and earth,' and that He has appropriated unto them both our country and your country, and so our companions have sent us out, that we may find out the truth of what has been reported unto us, and make it known to them. And we have journeyed and already passed by you a long time ago, while ye were busily engrossed in your occupations, and we did come to the army of

that nation and found them perplexed, wandering round and round in the wilderness, and the secret among them was, that their God had become angry at them, and would not bring any of them into the land except two men; so we have returned with this good news, gladdened and rejoicing.

Now when it was so at this time that, we know what this nation had done with Sîhûn and 'Ug, and with their lands and territories, and also what they did with the kings of Midyan and Mâb, and the taking captive of their women and children, and that this nation was bent upon entering your country and then our country, we made haste that we might make known to our companions the truth of this. And we journeyed unto them from the mountains, and we had but just reached the vicinity of the camps, when there came forth unto us three or four men, and each of them took hold of one of us, and fetched us into the presence of the new king, who had been invested with the kingdom as successor to Mûsa the Prophet—the best of peace be upon him. Now his companion was merciful who lifted not up his glance to any one; but this one was as a giant man, whose conversation broke souls, and whose speech split hearts, and whose reproach struck astonishment into minds. And we had but just stood in his presence when he knew our name and our origin and our country, and when we started out, and the places at which we had encamped, and in all that he mentioned unto us he was correct. And we at once believed in him and his Lord, through fear of him, but he answered us, that: This faith is not a faith to be accepted, when ye do so through fear; yet there is no fear for you; go, return and say to all whom ye meet and to your companions: Look out for your own welfare, and whoever flees

away is safe, but whoever remains shall perish.[1] For after the space of a week, the water of the Urdun will stand still for me by the command of our Lord—the Highest—until His people shall cross over; and not a fortress shall be shut in their faces, when they shall have gone around it seven circuits, for its walls will fall, and all they who remain, who are found inside, will perish: and the city and the territory will be our territory, and the assigned lands shall become ours, assigned unto us by the King of the heavens and earth; whose creatures and servants all kings are. And this is the whole of what we heard from him, and we know that his name is Yûsh'â the son of Nûn, and that he is the one who put to rout the Amlâq (the Amalekites), and is the slayer of Sîhûn and the destroyer of 'Ug, and the one who ruined the kings of Midyan and Mâb. O woe unto us and woe unto you, and whatever is attached unto our country and your country; for they are a people who have no pity, nor do they leave survivors or show compassion, nor do they make a truce, except with those who are outside of us and you, for we stand, in their estimation, in the character of infidels and profligates and as a haughty and rebellious people; and the one who is lucky among us and among you is he who takes his own people between his hands and flees away with all speed, until he shall have got out beyond all their assigned lands, ere he feels regret where regret will profit him nothing." And the men rode on and pursued their journey, and after this manner did they speak with all whom they met until they returned to Yarîha (Jericho), and here it became known about them, and they were sought after to be destroyed, and they begged protection of a woman who was called

[1] Note 36.

Rahab the innkeeper,[2] whose house was beside the walls of the city, and she took them out and concealed them, and gave excuse unto those who sought them, saying, that they had already returned. Then she made a covenant with them and they with her, that, if God—Mighty and Powerful—should vanquish for them this city, they would spare her, and spare whatever souls were in her courtyard, of her own people. And the spies enjoined upon her to fix upon the roof of her house a sign which they should know, so that when she knew they were drawing nigh unto the city, she should display it; but they stipulated with her, that they would be innocent of the blood of all such as were found, of her own people, outside of the courtyard. And she brought them out, by night, and God willed their safe escape, and they returned to the army. And they told the king and the imâm and their congregation, what they had witnessed and what had happened to them, and what favor the woman had done in their behalf. And the congregation answered them that they would spare the woman, in accordance with what they had covenanted with her. And the report of her spread abroad throughout the army, and the whole congregation of them knew about her.

[2]Note 37.

CHAPTER XIV.

THE ACCOUNT OF THE SUMMONING OF THE CHILDREN OF ISRAIL TO UNDERTAKE THE JOURNEY.

When Yûsh'â, the king, heard the statement of the spies, he sent forth the leaders, to proclaim throughout the army that they should proceed on the journey, having with them provisions for three days, and also to say in the proclamation: "O assemblies of men? Fear not, nor be dismayed, for God, your God, is about to journey with you, that He may show forth with you a miracle at this time, to make you successful over your enemies; and as to the miracle which God will show forth with you at the Urdun, the like of it has not been heard of in the ages past, nor shall the like of it be heard of in the ages yet to come. And it is the first terror of you that shall fall upon the hearts of your enemies. Therefore, know, that the holy priests shall carry the golden ark, which is the ark of the covenant, which covenant is celestial substance, for it is the tablets whose writing was of Divine light[1]: lo they are celestial substance; and when the priests with the ark shall enter the water of the Urdun, the water will stand still, and subside by the power of the ALMIGHTY, until that the water below flows away, while the water above shall mount up and increase upon itself, until all the children of Isrâîl, and those who are in their company, shall pass over in absolute dryness."

[1] Note 38.

Then Yûsh'â, the son of Nûn, himself called out and said: "O assemblies of men! God commands you that there should be between you and the priests who carry the ark an extent of space equal to two thousand yards, so do not approach unto it within this distance, that God may complete His work with you." Then he ordered the twelve chiefs to take from under the feet of the priests, twelve stones, after that the children of Isrâîl had finished the passage over the Urdun, and that each one of them should write his name upon his stone,[2] in order that what had happened might be preserved and perpetuated through the eternity of the ages to come, even the miracle which God—may His name be glorious—would show on the Urdun. And the Lîwânites (Levites) proclaimed with loudest voice: "Praise be to the God of Gods, and Lord of Lords, to Whose commands, animate and inanimate things are obedient, and the heavens and the earth and the seas and the rivers and all that therein is. There is no God but He, and no kingdom lasts but His kingdom, nor any power but His power, nor is there any lord but under His lordship, nor any sovereign except under His sovereignty. Praised be He and exalted and holy be His names. Perish whoever deny Him and believe in another than He, for He is the God.

CHAPTER XV.

THE ACCOUNT OF THE PASSAGE OF THE CHILDREN OF ISRAIL THROUGH THE URDUN (JORDAN.)

And the children of Isrâîl did as the king commanded them. And the cloud was lifted up, on the first (day) of the first month, of the first

2 Note 39.

year, of the first period of seven years of the Jûbîl(Jubilee)[1] even from the beginning of the entering in of the children of Isrâîl within the boundaries of the assigned lands. And up to this time there had elapsed, of the days of the world as established by the law, two thousand, seven hundred and ninety-four complete years, and this reckoning of time is correct, which the learned know by chronological computations based on the era of the flood. And the priests proceeded forward when the cloud was lifted up, and attained to the distance from the army which he prescribed unto them. And when the priests with the ark approached the water of the Urdun. the Lîwânites shouted aloud, and the congregation of the children of Isrâîl joined in with them, saying with one voice: "There is no power or strength in the presence of Thy power, O Lord of worlds!" And the water stood still, and rose up in accumulation, by the power of its Creator; He who is almighty over whatever He wills, the Worker of miracles and wonders. And continued to be heaped up, wave upon wave, until it became like unto huge mountains, while the priests stood praising God, and shouting halleluiahs and saying: "Praise be unto Him, in obedience to whom every thing exists." And they stood, with the ark, on the dry ground in the midst of the Urdun, until all the children of Isrâîl, with their large throng, and their cattle, had passed over on the dry ground through the midst of the Urdun, on its bottom, and it was dry like as in the days of harvest. And the Lîwânites were praising and shouting halleluiahs, and saying: "Praise be unto Him in obedience to whom every thing exists. Praise be unto Him by whose will this is come to pass." And when the people came out of the Urdun they ob-

[1] Note 40.

served the commandment, and took the twelve stones from under the feet of the priests, and each man wrote his name upon his stone, and the king also took a similar stone. And when the priests with the ark came up out, the waters rushed down with great tumult, and winds blew violently with the rushing down of the waters. And the nations heard about this great miracle, and their hearts were broken up, and their confederated troops were scattered. And the water of the Urdun destroyed, at that time, many places which were near it, by reason of the great violence of the wind which accompanied it. And God does whatever He wishes—Glorious be His name. And of Him do I ask assistance, and upon Him do I put my trust, and unto Him be the praise for what He has bestowed.

CHAPTER XVI.

AN ACCOUNT OF THE HYMN OF PRAISE, WHICH YUSHA THE KING OFFERED UP.

THEN Yûsh'â, the son of Nûn, and the children of Isrâîl offered up the hymn of praise, which our master Mûsa the Prophet—peace be upon him—offered up at the sea of el-Qulzum,[1] and they added thereunto praises and halleluiahs, and rendered praise and thanksgiving for what God had generously bestowed upon them. And among the number of the hymns of praise which they offered up, they said: "Who is like unto Thee, O Thou who art perfect in holiness? O Thou who dost inspire terror! O Thou who dost reveal secret things! O Thou who dost perform new things! O Thou worker of miracles! O Thou displayer of wonders! How, O our Lord,

[1] Note 41.

shall we address Thee? O Thou revealer of signs! O Thou who makest light the darkness! Who is like unto Thee? There is no likeness like unto thy likeness, for Thou art the origin of actions and likenesses and bodies, and forms, and shapes, and spiritual things, which are endowed with the attributes of Thy nature." On that day Yûsh'â, the son of Nûn, was magnified in honor among the children of Israîl, and they feared him as they had feared Mûsa the Prophet—peace be upon him,—and they knew that God was with him. And Yûsh'â, the son of Nûn, set up twelve stones as a monument, rising up in the Urdun. And the chiefs erected the twelve stones in a place called Jalîl (Gilgal), that the generations to come might behold them, and remember the drying up of the Urdun, and so praise the Doer of miracles; and that fathers might tell sons of this deed, and that kings and nations might hear that our God is the one conquering God. And when all the kings of esh-Shâm (Syria) heard of the children of Israîl's crossing over into the land appointed unto them, and about the stoppage of the water of the Urdun, and its drying up, they arrayed themselves in funeral robes, and were smitten with fear, and some of them died through fear of the children of Israîl, on account of the greatness of the awe which they inspired, And God made a revelation to Yûsh'â, the son of Nûn, saying: "To-day have I spread awe of you and of your people over these nations, and I have lifted off from thee, and from thy people, every impurity and infirmity." And Yûsh'â named the place Jalîl, and it is its name unto the end of the ages. And praise be unto God, the One who endureth without cessation.

CHAPTER XVII.

THE ACCOUNT OF ANCIENT YARIHA (JERICHO), AT THE TIME OF ITS CONQUEST.

Upon the departure of the king from the place which he had named Jalîl, they encamped in the districts of Yarîha, on the first day (of the feast of unleavened bread), the fourteenth day (of the first month).[1] And they kept the passover at this time, and ate unleavened bread from the new crops. And the manna ceased with their entrance into the land, and their eating of its crops, and of the fruit of its trees. And when the army had drawn near round about the city. Yûsh'â the son of Nûn, retired apart from the camps, that he might worship his Lord by night, and when he had finished his devotions, he lifted up his eyes, and, behold, the figure of a man standing, with his sword drawn in his hand, and he called out to him: "Yûsh'â!" Thereupon he (Joshua) replied: "Art thou of us, or of our adversaries?" And he answered him, and said: "I am of the messengers of God, who rule over punishments."[2] And he (Joshua) cast himself before him on the ground, because of his majesty. Then he rose up and said to him: "Lay upon thy servant the command which has been brought unto him." And he said unto him: "King, take off thy shoes from off thy feet; for the place whereon thou standest is a holy place. God—Powerful and Mighty—says unto thee; O Yûsh'â, look before thee, behold I am about to place in thy hand this disobedient city, even Yarîha, with its king and its people; now therefore

[1] See Joshua v. 10. [2] Compare LXX *in loco*. [2] Note 42.

choose for thyself, from among the children of Isrâîl, men of might, from every tribe a thousand men. And they shall go round about the city, six circuits in six days, with the golden ark, the ark of the covenant, before them; and they shall not talk in conversation, or be intent upon anything except offering up praises and halleluiahs, nor shall they make an intermission in this, or raise any great tumult during the space of six days; yet the two priests shall be along with the two clamorous trumpets.[1] But on the seventh day they shall go round about the city the seventh time, and the two priests shall sound with the two trumpets, and when the company hear the sound of the trumpets; then let them shout with a loud voice, three times, saying: 'God is omnipotent in battles. God is His name.' And at the completion of this act, the wall of the city will be demolished, and the fortresses will fall down before the people, and the army shall enter the city and destroy it." And Yûsh'â returned and assembled the leaders of his people, and commanded that they should select twelve thousand men. And when they came unto him, he gave orders to them to march, and with them should be the saintly priests, bearing the ark and the two trumpets. And he gave instructions unto the company, that they should offer up halleluiahs and praises, during the six days, in a low tone of voice: but on the seventh day they should go round about the city six times, "And on the seventh time around the priests shall sound with the two trumpets, and upon their hearing the trumpets, the whole army shall shout with a loud voice, and instantly advance: and then the fortifications will be demolished, and God will put the city in your hands. And when this has been successfully ac-

[1] See Note 42.

complished by you, and ye have attained the city, ye shall put to death every breathing thing which ye find in it, whether of men or animals. And ye shall destroy it and burn it, and shall not leave in it any, except the woman who is known as Rahab the innkeeper; her ye shall spare, and also those souls that are in her courtyard, according as the spies made covenant with her. O assemblies of men! Be watchful of yourselves; do not take anything from the city; burn its gold and silver and brass and iron, and all its appurtenances, and do not meddle with anything that is devoted; for then would ye and the army perish." And the people did as he instructed them. And in the seventh circuit the priests sounded with the two trumpets, and they cried out with a great shout; and at that, the walls of the city fell down, and the army entered in, and put to death every breathing thing in it, from man even to animals. And they collected all the furniture which was in it, and placed it in the middle of the city, and burned it; and it became a mound never to be rebuilt. And Yûsh'â proclaimed in the loudest voice; "O assemblies of men! It is forbidden unto you, and unto those who shall rise up of your seed, to build up in this city one single stone." And it is the first of the rebellious cities, known as Ancient Yarîha; and this city was devoted, destroyed, burned and converted into a mound, never to be built up or restored, throughout eternal ages.[3] And this was done after the spies had entered the courtyard of the woman, and brought out her and every soul that was in her courtyard, and preserved them from death. And the name of Yûsh'â, by this act of his, was spread abroad unto the different regions of the earth. And a man of the children of Isrâîl committed a trespass, and entered into the temple

[3] Note 43.

of the idols of this city, and he found therein a goodly thing of gold, and a tongue of gold, their weight was two thousand, two hundred and fifty mithqals,[4] and he took them and concealed them in his tent; now it had been forbidden him to even touch it, not to mention his taking it in theft, and hiding it in his place of abode. And the Lord became angry with the children of Isrâîl, on account of him. And neither the leaders nor the king knew about this deed. But praise be unto Him who knows secrets, and who shows forth miracles. Blessed be His name, and exalted be His fame.

CHAPTER XVIII.

THE ACCOUNT OF THE DISCOVERY OF THE ONE WHO TOOK THE DEVOTED THING.

When it was morning of the day of which mention has already been made, Yûsh'a the king, and all the army, came before the temple, and he made the chiefs present themselves before el-'Azar, the imâm—peace be upon him, and upon him were the jewels. And the jewel which was inscribed with the name of Yahûdah (Judah) grew black[1]; and he, in succession, presented the tribe of Yahûdah, in its companies, name by name, before the jewel; and it grew black at the name which was called Aîchan (Achan), of the family of Zarah (Zerah), the son of Yahûdah. And the man at once presented himself and stood before Yûsh'a the king. And the king said unto him: "O man! lift up thy face to the King of the heavens and earth, and know that He knows secrets, and, O, woe be to the one who imagines that he can conceal from Him anything, or cover

[4] Note 44. [1] Note 45.

up from Him a matter. So now confess as to how you have sinned, and what you have taken of the devoted thing; for God has become angry with His people on your account." And the man answered him, and said: "I know, O king, that I have committed a great sin before God, Who knows what is secret and concealed, and I have been a traitor to the covenant of God, and of His messenger; for I entered the temple of the chief idol of Yarîha, and there found a goodly thing of gold, and a tongue of gold, and their weight was two thousand two hundred and fifty mithqals, and my soul became greedy for this, and I took it and buried it in my tent. And now if a crime like mine can be pardoned, well and good, seeing that God is merciful and compassionate; but if there is no pardon for it, then let there be executed what thou shalt command in my affair." Then the king sent immediately trustworthy people, and they brought what the man had mentioned he had felt greedy after, and so had taken it. And the governor and his associates, the chiefs, brought him before the temple of the Creator, and command was given that he should be burned outside the camp. And he took the man and burned both him and whatever children he had, and cattle, and all that he possessed, and he placed all in a deep valley, and commanded the whole army to stone it with stones. And he named the valley: The valley of 'Akûr (Achor). And after this God removed His anger from the children of Isrâîl; for what they did appeased Him. And unto Him be praise; for His bounty and the excellency of His favor and goodness.

CHAPTER XIX.

THE ACCOUNT OF HOW CERTAIN PEOPLES OF THE KANAANITES PRACTICED A STRATAGEM, AND OBTAINED PROTECTION OF THE KING.

After the capture of the city, the king and his people returned unto the place which was named Jalîl. And they took no notice until there came unto them a company of men whose faces were blackened, and their garments and shoes worn out, and with them was bread that had become putrid. And they approached unto the king and unto the chiefs of the children of Isrâîl, in this place, and saluted them, as the like of them were wont to salute, and they prostrated themselves before the assembly; then they said to the king: "We seek protection of thee and of thy people, that we may exist in your company; for we are of those who choose for ourselves, God your Lord." And he answered them: "Verily I will not grant protection unto you, unless ye inform me who ye are and from what place ye come." And they answered him: "We are people from a far distance, we have heard of your fame, and what signs and wonders God—Powerful and Mighty—has revealed to the children of Isrâîl, even in the sea, and in the desert, and in Wâdy el-Mûjib,[1] and what has happened unto the kings through you. And now, O king, we have repaired unto thee that we might be in the company of those who beg protection with thee; for we believe in thy Lord, and we will not resist whatever thou shalt prescribe unto us, be it small or great. And behold thou seest our

[1] Note 46.

blackened faces, and our worn-out clothes, and our dried-out food; for we did not start out from our places, to come here, in garments of old clothes, but this is the necessary result after the long journey. And now trust us with protection, that we may exist in the company of this great, blessed, holy people." And Yûsh'â bid some of his people advance unto them, and he entered into a covenant with them, and swore unto them by the God of Isrâîl, that they would not kill them, nor those who were members of their company. And when it was after three days, the king found out, that they were of his enemies, from three towns near by him, on the south of the blessed mountain,[2] and they were: Jaba'ûn (Gibeon), and Qiryah[3] (Kirjath-jearim), and Bîrût (Beeroth). And no one of the army was able to go to this place, because of the protection granted, and the oath, and covenant. Thereupon the king summoned the men, and said unto them: "Why did ye conceal from me, and say that ye were from a distance, while ye were neighbors?" And they answered him, and said: "We knew that the God of the children of Isrâîl, had commanded you to destroy these places, and not to spare the sword in any place in which a soul was, and we feared for ourselves, and did what we did; and now we are in thy hands, O king, do with us whatever you decide upon." And he set them at liberty, and made proclamation throughout the children of Isrâîl, saying: "Do not kill them; but they shall become among the class of those cutting wood and drawing water for the beasts." And they did this with them, according to what he commanded.

[2] Note 47. [3] Note 48.

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CHAPTER XX.

AN ACCOUNT OF THE KANAANITES, WHOSE TERRITORIES THE LAND WAS.

SOME of the Kanâ'anites, when they heard of the children of Israîl's passing over the Urdun, had fled to one people and another; but when they had been informed of what had befallen Yariha and its people, all those who were dwelling around the Urdun, and the great sea, gathered themselves together, and entered into an agreement, and made preparation to meet the children of Israîl, and join in battle with them. And they sent five of their chiefs, with the majority of the army with them; and they were bidden to advance and make an attack upon the three towns which had sued for themselves protection with the children of Israîl. And they began with Jaba'ûn, and put its people to great straits. And the inhabitants of Jaba'ûn sent unto Yûsh'â, the king, to inform him of the truth concerning the intentions of the kings, and that they had already commenced by destroying them, and that they were now in a state of severe siege and extreme distress; and they pled their cause with him with the greatest emphasis, and begged him to deliver them from this enemy, who was carrying out the designs against them. And while they proceeded on their journey, the king collected his assembly, and God made a revelation to him in that night, saying: "Do not fear, O Yûsh'â, behold I am about to give over into thy hands these five chiefs; do not let a single man of them, or of their soldiers, escape safe." So he marched forward and surprised the army of the

enemies by night, and the watchword of the children of Isrâîl was GOD THE OMNIPOTENT IN BATTLES, GOD IS HIS NAME. And the five kings were driven in flight before them unto Kasahah,[1] and unto Maqadah (Makkedah). And when the children of Isrâîl came up with them, they conquered them, and did not spare in killing them. And Yûsh'â spoke unto the day to stand still, and it stood still; and the day was great, for God heard the voice of the children of Isrâîl, and sent forth the angels with them. And the five kings, the chiefs already mentioned, fled and found a cave in Maqadah. Then the king ordered to place great stones on the mouth of the cave, that he might keep them under guard, until they (the children of Isrâîl) should return, when they should have made an end of destroying the rest of the army. And he killed the multitude of the people, and not a single man of them did escape safe. Then they returned to the cave, and the king gave command to bring them (the five kings) out, and to throw them down upon their faces, and he ordered the prominent leaders of the army to tread with the soles of their shoes upon their necks; and he said to the children of Isrâîl: "Be strong and of good courage, and fear not, nor be dismayed, for thus shall God do with your enemies." Then he gave command that the kings should be killed, and be crucified until the setting of the sun; and after sunset he gave orders, that they should be placed in the cave to which they had fled, along with the wood upon which they had been crucified, and also that there should be placed over the mouth of the cave, a mound of stones, to perpetuate the knowledge of this unto the end of the ages. And they did what he ordered, and then, being gladdened, assembled together.

[1] Note 49.

CHAPTER XXI.

THE ACCOUNT OF THIS ARMY, AND ITS TRIUMPH, AND THE DESTRUCTION OF ITS ENEMIES.

When it was in the beginning of the eighth month (now this is the time of the journeying of this army), the king divided the infantry and cavalry into three bands, and sent each band in a different direction, while he and they who were with him journeyed along in the highway, tending towards the hostile people; and he first alone was the one who surprised the enemies' camp, and he held them for a considerable time in an engagement, and they were not as yet recovered from the surprise, when there arose a cloud of dust, and the army approached from every side. And when the children of Isrâîl beheld one another, they shouted out with loudest voice: God is our Lord, who wages instead of us the war." And God on that day showed miracles with the enemy, for it came to pass that every one who would flee fire met him and burned him up. And a spectre appeared among them, so that the horses did stampede with them, upon hearing the shouts of the children of Isrâîl and carried them down to death; and the hours of the day were lengthened out for them, as God had promised them, until they had accomplished in it the results of a whole year, and not a remnant of the enemies was left after this battle. And the king from Mahzun[1] wrote a letter unto el-'Azar, the imâm, binding it on the wing of a bird; telling him in it the good news about what God had bestowed upon them, and what He had shown forth among them

1 Note 50.

of miracles and signs, which should be eulogized. And he also informed him that he would not return until he should have taken possession of the remaining territorial districts for the children of Isrâîl. And he set the bird at liberty on the morning of the fifth day, and it immediately proceeded on its journey, under the blessing of God and the goodness of His guidance and grace.

And he (Yûsh'â) continued descending upon one city after another, and taking possession of them, and doing with the rebellious like unto what we have already mentioned, until he had completed the subjugation of the territories, and then he returned in the first month of the second year. And it resulted, that he, in one year, took possession of all their territories, and this was the region of the seven Kanâ'anites, whose fame is enduring, well known and spread abroad. Then he and all who were with him removed apart for purification; now there descended from the blessed mountain a great river which watered the lowlands, and to it the king went down with all his army. And when he had completed his purification, el-'Azar the imâm offered up for them the sacrifices, and they celebrated a grand feast,[2] the carrying out of which was complete and consummate. Never was there witnessed a better feast than it; for the people were united, not having as yet dispersed throughout their territorial sections, and when they did shout, and praise, and exult with halleluiahs, they were heard in the most distant and remote places. And when the feast was over, the king and his assembly gathered together, and began to arrange the distribution of the territories among their people; and they asked God, Mighty and Powerful, for His favor and guidance.

[2] Note 51.

CHAPTER XXII.

AN ACCOUNT OF THE APPORTIONMENT OF THE TERRITORIES BELONGING TO THE CHILDREN OF ISRAIL, AND THEIR BOUNDARIES.

THE king selected men from the geometricians and their associates, and from the land surveyors, and those who were well skilled in matters pertaining to lands, and from those who assisted in surveying, and those who were expert in estimating. And he gave instructions that they should divide it into ten parts; and he himself set about equitably distributing the nine and one half tribes over the ten sections. Thereupon he defined unto them the boundaries of the lands, according to what our master Mûsa the Prophet—peace be upon him—explained in the chapter of the boundaries, which is mentioned in the Law,[1] where he says: "When ye come into the land of Kana'an (and this is the land that shall fall unto you for an inheritance, according to the boundaries thereof), then your south quarter shall be from the wilderness of Sîn along by the places of Edûm." And this is the boundary of the lands of the two and one half tribes. And then he again says: "And your boundary on the south shall be, from the furthest eastern part of the salt sea unto the side of Misr (Egypt); and the goings forth of this boundary shall be at the gulf." That is, from the isthmus of the wilderness; by which is meant the land of el-Hejâz (Arabia), and esh-Shâm (Syria), and the pass of Haljat (?), a narrow place which reaches to the sea (the Arabah).

[1] Num. xxxiv.

"And the goings forth thereof shall be southward of Quds-er-Raqîm"; meaning thereby, to the south of a place called Quds-barnâ (Kadesh-barnea), upon the borders of esh-Shâm and el-Hejâz; for the idea held by the people of that time was to the effect that it came unto el-Khâq (?) until it reached unto the Nîl of Misr (Nile of Egypt), which is the valley whose goings forth are to the sea, the coast line of which extends from Misr to Falastîn (Palestine) and to er-Rûm (Greece). "And your western boundary shall be the last sea." And the last sea is from Misr unto esh-Shâm. "And the border towards esh-Sâhm extends from the great sea to the mountain el-Jabal (Mount. Hor) and to Aînan of Hums (Hazar-enan)." The king here meaning the bend in the mountain el-Libnân (Lebanon), as far as the limit of its land in the district of Dimashq (Damascus), until coming eastward it goes around it, and returns sloping downwards unto the Urdun, and its goings forth are unto the salt sea, which is the final point designated in the beginnings of the chapter. "And this," (said Joshua) "is the smaller part of the assigned land but they (the surveyors) shall make a return on the half of the greater assigned territories, according to the sum of the census of the nine and one half tribes." Then he instructed them that they should set apart forty-eight cities, out of all the territories of the children of Israîl, unto the Lîwânites, taken out from the divisions; and from their total number there should be six cities of them (even three cities from the whole number of the cities of the two and one half tribes, and three cities from the whole of the assigned lands of the nine and one half tribes), concerning which cities God — Mighty and Powerful—gave command that they should be set apart, and he named them; "Cities of re-

pulse"; that is, of refuge to the one who flees thereunto, even to the one who should kill his companion inadvertently, that is, by accident, or through carelessness, without intention, or malice aforethought; so would these cities be a repulse to the avenger. And the slayer shall not be killed until he shall have stood before the judge and the assembly of the leaders; and now if he did kill intentionally, he shall himself be killed; but, if it was through carelessness, then he shall flee unto some one of these cities, and he shall not go forth from it until the chief imâm dies; and if he do go forth outside of the boundary of this city, and the avenger meet him and slay him, then shall he be innocent of his blood. And the men (that is, the geometricians and the estimators and they who were well skilled in matters pertaining to lands) started out on their journey, according as they had been commanded.

CHAPTER XXIII.

THE ACCOUNT OF WHAT YUSH'A DID UNTIL THE SURVEYORS RETURNED UNTO HIM.

After this the king assembled the two and one half tribes before el-'Azar, the imâm—peace be upon him—and the leaders; and they thanked them for their deeds and the help and assistance they had rendered, and said unto them: "Ye have zealously observed the covenant of God and the covenant of our master Mûsa—the best of peace be upon him—and there now no longer remains to us an argument against you; for, verily, ye have acted kindly, and have preserved life and borne hardships, and have been patient in abstaining from visiting those whom ye have left behind, until your brothers have gained their goal

in taking possession of their assigned lands. And now your standing is exalted, and your deeds grow before God your Lord, who is the rewarder of good deeds, with their like a thousand-fold: and ye have got possession of your assigned lands, which are most excellent for your people, and in them ye have no opponent or oppressor. And these are our wishes of good fortune to you in it: may God multiply unto you in addition to it, its like." Then he gathered together their prominent men, and invested them with robes of honor, and gave presents unto them. And he commanded them and enjoined upon them, to go over the list of the census; and they did this, and not a single man of them was missing. And they did eat and drink together, and renewed the covenant between them, that they would remain in obedience unto God always, and in the love of His Prophet, and keep His commandments; and that they would come to the support of one another whenever any tidings should reach them, whether by night or by day, in ease or in distress, in joy or in sorrow; nor would they have a falling out with each other, nor pretend to be asleep; but, on the contrary, would vie with one another in showing haste and speed. And they proceeded to bind themselves unto this with a great oath. And el-'Azar, the imâm—peace be upon him—offered up for them the sacrifices, and then the leaders of the congregation of the children of Isrâîl gathered together to bid them farewell. Thereupon the king appointed as king over the 110,580 men (which was the number of the two and one half tribes), Nabîh (Nobah) the son of Jil'ad (Gilead), of the tribe of Manashehah, and invested him with the royal robe, and placed upon him a crown, and had him ride one of his chosen horses, and sent forth before him a herald, proclaiming: "This is

the king of the two and one half tribes, who is invested with their judicial matters, who shall oversee their affairs; the chief leader of their army; the chief orator among them; the one who shall be asked concerning their affairs; and every judgment of his shall be carried out, and in whatever matter of judgment he has doubt he shall refer it for explanation to el-'Azar, the imâm—peace be upon him. O assembled men! whosoever shall oppose his decree, or withdraw from obedience to him, the blood of this one can be shed, and all the people shall be innocent of his crime." Then he delivered unto him a copy of the book of our master Mûsa, the son of 'Amran the Prophet—peace be upon him—and he enjoined him to read it night and day, and informed him that in it were marvellous indicatory signs, showing how life may be prolonged in this present fleeting world and in the world to come, and also that in its reading was protection from spirits, and the evil eye, and calamities, and witchery, and the skill of the enemy.[1] And he gave over to him twelve tribes, whom he commanded to adhere unto him and not leave him, until he should have corresponded with every chief of a tribe resident at the court of the king and the saint of God; and he also selected for him men from the learned, who might ease him in the administration of the government, and whom he might consult in important matters which unexpectedly arose to him. And, moreover, he gave over to him two thousand men of the Lîwânites, who should take up their residence in the cities that had been set apart unto them among these tribes, and these should receive the portion of God, and the portion of His saints: tithes and votive offerings; and should perform whatsoever sacrifices were incumbent upon them in every

[1] Note 52.

month, and should execute the judicial sentences in the presence of their leaders, and should establish prayers for them, and oversee the matters which it is unlawful for any body else but them to do. Thereupon the banners were unfurled before him (Nabîh) and the trumpets sounded, and the saint of God and the king (Joshua) rode out with their assembly to bid them farewell; and it was a great day, the like of which it was not possible could have existed in the world. And they proceeded on their journey under the protection of God, victorious, triumphant, happy and rejoicing. And when the news reached their friends who were watching over their affairs on the other side of the Urdun, their assembly came out to meet them. And they settled down in their places. And Nabîh divided out that region according to the sum of the number of his companions. And the Lîwânites entered into their places, and attended to the offering of praises and halleluiahs. And glory be to God, for His bountiful favors unto them.

CHAPTER XXIV.

THE ACCOUNT OF THE RETURN OF THE MEN WHO WERE EMINENT IN MAKING SURVEYS AND ESTIMATING JUST PROPORTIONS, UNTO YUSH'A THE SON OF NUN, THE KING.

After the return of the geometricians, and those who were trained in surveying the land out into fields and equitably proportioning them, and in rendering correct judgments as to their trees and everything that would hinder their cultivation, the king and the twelve chiefs assembled together. Now these were they to whom our master Mûsa the Prophet—peace be upon him—

had given instructions that they should unite with him in dividing out the land; with the restriction, however, that no one should obstinately oppose him, nor should any quarrel or dispute occur between them; and they began to arrange the division of it into ten parts, and distributed the tribes over the ten parts according to the greater or less numbers a tribe had, until they had equalized all this. And when they did come to an agreement with regard to it, they permanently settled it, and perfected it, and clearly set it forth; and when the opinion of the assembly was agreed as to the rectitude of this, they brought up the lists unto the saint of God, the imâm el-'Azar—peace be upon him—and when he had carefully perused it, he wrote with his own hand a copy of the distribution and divisions of the tribes. Thereupon he wrote ten tickets, inscribed on which were the parts of the distributions and of the assigned lands, and he wrote the name of each one of the parts of the tribes upon a ticket, and gave unto each several chief his ticket. And then each chief went apart with his people and assembled the leaders of his followers, and divided out every part according to the sum of the census, to every man according to the size of his family. And with every one (of the chiefs) there went forth some of the geometricians and surveyors to equitably arrange matters among them. And the district embracing the excellent mountain fell among the assigned lands of Yûshâ the king, the son of Nûn, and of his comrade Kalab (Caleb) the leader of a whole tribe, and with which he had started out on the journey (from Egypt) in company with him (Yûshâ).[1] Thus was every one permanently located in his place. And he (Yûshâ) distributed some of the Lîwânites, every

[1] Note 53.

one in the place which had been set apart for him out of the whole of the assigned lands, over and above the division, that they might administer the affairs of the people in reference to prayers and judicial matters, and also receive the tithes and perform the sacrifices. And he assigned unto each tribe chief-justices who should correspond with the imâm, and give him information of what happened in their districts. Then Yûsh'â the king built a fortress on the mountain to the north of the Blessed Mount, which (fortress) is known as Shamrûn (Samaria). And his wont was to visit with el-'Azar one day in each week; and one day with the learned, that he might take counsel with them; and one day with the chiefs, that he might inquire into their affairs; and one day he spent in attending to his own business and matters; and on three days he left not the book of God, during night and day. And this was his method in his administration of government, when he was not out waging war; for he did not hold himself aloof from them. And he built a synagogue on the summit of the Blessed Mount, and collected and kept in it the tabernacle of the Lord, and no one, after him, did behold it, except the priests and the Lîwânites.

CHAPTER XXV.

AN ACCOUNT OF THE CIRCUMSTANCES OF THE CHILDREN OF ISRAIL, AFTER THE DISTRIBUTION.

Then the children of Israîl began to inhabit their assigned lands and to put them under perfect cultivation, and to worship their Lord with acceptable service, and to fulfil on each day whatsoever sacrifices were incumbent upon them.

And God showed forth with them blessings and watchful care, so that calamities were removed away from them; and not a single one of the kings of the enemies did have power to do any violence unto them. So that there was a multitude of their own travellers journeying from every province unto the Blessed Mount three times a year, along with various kings, with wealth and joy and gladness; and not one of the enemies dared even to look towards them, or stand up in opposition to them. And the king and the leaders and the whole army continued in rest and tranquillity for a period of twenty years. There was no molestation or insurrection since now their surrounding enemies were far removed from them and dispersed throughout the regions of the earth[1]; and they who were near them had made peace with them, so no one was stirring up a commotion, nor was there a kingdom spreading itself abroad except their kingdom, or any hand outstretched except their hands. And not a single day did pass but that they heard news of all their companions; and thus did they continue to have intelligence of them, until this period came to a close. Then after this there happened those things which by the will of God, and His assistance, we will narrate and explain. (To Him be the praise.)

CHAPTER XXVI.

THE HISTORY OF SHAUBAK THE SON OF HAMAM, THE KING OF THE PERSIANS.

HAMAM, the son of R'awân, king of the Persians, had been put to death along with all the kings whom Yûsh'â had killed, then his child

[1] Note 54.

grew up, who was known by the name of Shaubak,[1] and he was eminent in attainments and in the acquisition of wealth. And he began corresponding with kings throughout all the regions, puffing some of them up, and stirring up others of them to anger, and influencing some of them by promises, and conciliating others of them with gifts of riches. Thereupon he said, that he wished to take revenge for the murder of his father. And he also corresponded with the survivors of the Kanâ'anites, and recalled to their memory what the children of Isrâîl had done with their children, their wives, their cities and their possessions. Then he sent also unto the king of Arminiyeh (Armenia) the Greater, and Rumiyeh the Less (Asia Minor). And he joined unto himself the son of Yâfet (Japheth) the giant,[2] and also sent unto the king of Saida (Sidon) and of el-Qaimûn,[3] and to the king of esh-Shâm (Syria), making known unto them what army had been assembled together unto him, and agreed with them that they should assemble together at el-Qaimûn. And the opinion of the chiefs of the army and its leaders were agreed that they should send (as spy) a clothing-merchant, who should count the men, and inform himself as to the army (one who was clever in prudent management), in order that he might make known to them the condition of the children of Isrâîl, and how was the way to them and the means of getting at them. And they resolved to write and forward by his hand a letter from their company to Yûsh'â the king, so that they might obtain security for him, seeing he acted as a messenger, for upon a messenger rests no crime and hence no fear.

[1] Note 55. [2] Note 56. [3] Note 57.

CHAPTER XXVII.

STATEMENT OF A COPY OF THE LETTER WHICH THE GIANTS SENT UNTO YUSH'A THE SON OF NUN, THE KING.

THE letter began:

"From the assembly of the giants, the confederated, well-known, far-famed, victorious, triumphant, mighty in courage, protected with armor, and the foremost of all mortals; to Yûsh'â the shepherd, the son of Nûn, and to his people. Peace from us unto you.

We know, O murdering wolf,[1] what thou hast done in the cities of our associates, and that thou hast in murder destroyed all of their leaders and sent them down to the bottom of the lowest depths, and hast demolished the places in which there was for us aid, and hast put down the provinces which were our supports and from which our helpers were ever providing themselves with food, and hast destroyed for us thirty cities,[2] besides residences and small towns, and that thou didst not reverence old men, nor have compassion upon little infants, nor didst thou give ear unto them and grant them protection, nor leave a place unto those begging safety of thee, nor grant time for good action. And the reason of this (thy success) was, that then we were distracted by discords and dissensions, and a lack of unity in our counsels; but now understand, O murdering wolf, that we are coming unto you with all the kings in harmonious agreement, with spirits in concord, and tongues that have pledged mutual covenants, and hands that have

[1] Note 58. [2] Note 59.

been struck together. With conditions all-perfected, and souls full (of wrath) and accumulated complaints, and livers, as it were, cut asunder, whom no stampede can ever overcome, nor a great fire put to fright.[3]

And now after thirty days we will bring on the battle between us and thee in Merj Balâtâ,[4] in front of the mountain upon which thou worshipest thy Lord, which is referred to as the Mount of Blessing. And there will be no delay on our part, or on the part of any one of us; so be prepared for those whom thou shall meet, and make no excuse for thyself by saying that thou art taken by surprise, or that a stratagem has been employed against thee, or that the enemy came against thee by night. And, moreover, know that in our company there are thirty-six kings, and in the army of each king sixty thousand knights, besides foot-soldiers innumerable and countless, who make sport of devices (employed); and there is also with us the son of Yâfet the giant, who has with him a thunderbolt of steel, and when he hurls it, and it is granted full success, it kills a thousand men, and when full success is not granted, it kills five hundred men; and they who are with him are kings, and with them are instruments and implements of war, which they have inherited from their grandfather Nûh (Noah)—peace be upon him. Therefore take knowledge of this and act in accordance therewith, and look out for thyself, for thou art about to be brought to account for what thou hast done. And now peace."

And the messenger took the letter, and proceeded on his journey at once. And they began to draw up the army and arrange it in order, and set out upon the journey to el-Qaimûn, that they

[3] See Chap. xxi. [4] Note 60.

might unite with their confederates whom they had summoned by letter to be present.

CHAPTER XXVIII.

THE HISTORY OF THE MESSENGER, AND WHAT CAME OF HIM.

THE messenger executed his orders on the tenth day of the second month of the twenty first year of the reign of the children of Isrâîl, after their entrance into this territory : and he arrived on the fifth day (of the week), the morrow being the day of el-Miqra (the Convocation), that is the festival of weeks. And he handed his letter unto the king, as he was sitting upon his royal throne pronouncing sentences upon such of them as were worthy of death, and such of them as deserved to be burned, and such of them as deserved to be stoned, and such of them as deserved to be imprisoned ; for important cases were referred up to him at the time of the feasts, and then judgment was passed upon these in accordance with the light of God and the command of His saint. And he (Yûsh'â) did not turn towards the messenger until he had concluded his judgments, and had finished rendering his judicial decisions at the end of the day, then he took the letter, and read it at his home, and not a single person knew about it until his feast had passed by, and so the people did rejoice during their feast ; but he himself was distracted in mind. Meanwhile the messenger was beholding the greatness of the army, and its good qualities, and the circumstances of the king and his prudent management, and the affairs of the Creator and His power, and the descending column of fire with its majesty, and he likewise

saw the saint of God and the terror which hedged him about, the like of which had never been beheld, or the like of it heard of in preceding ages. And when the children of Isrâîl had celebrated the feast, the king gathered together his assembly, and had proclamation made throughout his army, and sent word to his chief commanders to assemble their comrades. Thereupon he brought the messenger into their presence; but placed him in confinement in a certain place so that he might not witness their agitation or change of countenance. And when the leaders of the people were assembled, he read unto them the letter of the giants, and said to them: "Verily, never have I been overtaken by anything similar to this letter; and though I have waged wars for sixty years, yet never have I heard its like, nor anything approaching unto it." And when they had heard the letter, their color changed and their heads hung down, and they said: "Never have we heard the like of this performance, nor have we ever encountered anything similar to it, or waged war with an army such as this is; but this war is one for God, and for us and for our children, and for thee, O king, overseer and master; and now manage us in accordance with the guidance and grace of God, and we will be obedient to thy supreme authority."

Then he brought out to them a reply which he had dictated, and he had dictated that which he had composed in accordance with the light of God—may His name be mighty—and he said to them: "This I lay before you as a reply that I have written, and as an address that I have drawn up, and if it seem to you to be the proper thing, I will send it; but if your opinion be that it should be abandoned, I will discard it."

CHAPTER XXIX.

AN ACCOUNT OF THE REPLY SENT TO THE GIANTS.

It began, saying:

"In the name of God, the Supreme King, the God of worlds, the Compassionate, the Merciful, the God of gods and Lord of lords, the King of kings, the Knower of secrets, the One resolute in wars, the God of Ibrahîm and Ishâq and Yâqûb, the Destroyer of infidels, the Annihilator of tyrants, the Destroyer of the obstinate, the Extirpator of intriguers, the Collector of the dispersed, the Scatterer of the confederates, the One who brings the dead to life, the One who puts to death the living: His hand is above the highest of the highest, and under His outstretched arms is eternity, the heavens and the earth are in His grasp, the holy angels in all their numbers and the whole creation He did create by His omnipotent power, and the spheres and the heavenly bodies moved under His guardian care, their rapid course He stopped by His mere word, and put in motion moving bodies by His divine authority. Of this Lord do I ask assistance, and upon Him do I place my trust, and in Him do I grow strong, and Him do I fear, and His mercy is a shield unto me and unto my children, and He is my sufficiency and excellent Protector.

But now to proceed to what follows: I am Yûsh'â, the son of Nûn, the mortal and spiritual,[1] the disciple of Kalîmu'l-lâh[2] (Moses), a child of Khalîlu'l-lâh[3] (Abraham); upon me and upon my

[1] Note. 11 [2] Note 34. [3] Note 61.

people be peace, mercy and success. But as for you, O ye people of unbelief and false religion and profligacy and given over unto the curse, corrupters throughout the land, destroyers of the servants of God, worshippers of idols, who kneel down unto images, who bow down unto the celestial bodies, who are subservient unto spirits, who are slaves unto matter; let not the peace of God rest upon you or upon your people, and may He not make your way successful or your circumstances prosperous, and may He not have pity upon your young or feel compassion for your aged, may He not permit you to attain unto your purposes or accomplish your wishes; but may He make your condition ruinous and scatter your confederation; and this He will do by the terror of His power and the omnipotence of His will; for He is a hearer and answerer (of prayer). Ye have mentioned (may God not let the remembrance of you remain, may He not make you successful in a single thing, may He not bring to completion any thing which ye have begun, may He not leave any life unto you), that ye are reinforced, joyful with good news, irresistible in power, and fully able to undertake the expedition towards me, and engage in battle with me around the place on which I worship my Lord, which is the Mount of Blessings and the holy spot, even the house of our Lord and the place of our God. May ye have no life and may that not come to pass, and may ye not behold my place with your eyes, and may the hallowed plain not be polluted with your armaments, and may ye never boast that ye have trodden my soil, nor of even having approached unto my soil, nor of having got into my vicinity through any way whatever. But now as to your granting a delay; God does not grant unto you a delay in undertaking the journey until after the

expiration of thirty days, and therefore I will not put off the journey unto you, nor will I grant you any delay except only for seven days, and then I will make the attack and with me will be the troops which I will select; and they who have been tyrannical will then find out with what overthrow they shall be overthrown. Therefore know for a certainty and consider and understand and be aware, that I shall bring on the battle between me and you in the place known as el-Qaimûn, and it is verily the place in which ye shall not get away from me, nor depart from it, nor flee unto another place, but there destroyed by the slaughter of the sword and put to death by strangling and burned with fire and annihilated in vengeance; it shall not be unto you, O deluded ones, as ye now boast it shall. And I do not say as ye say, that there will march with me six hundred thousand men who did wage war with Greater Misr (Egypt), and did eat the sacrifices of the passover, and around whom the angels kept guard, and who crossed the sea in dryness and journeyed through the wilderness without any guide, the pillar of fire sheltering them from the cold by night and the pillar of cloud sheltering them from the heat by day, and whose food was the manna from heaven during forty years, and for whose sake the bitter water became sweet, and for whose sake the water was brought forth from the rock, and who heard the voice of the Creator—His mention be honored and His name glorious, and who beheld the quaking of the mountain at his command, and the destruction of Sîhûn and 'Ug and their people, and who inhabited their cities, and for whose sake the water of the Urdun was stayed until they had passed through it, and who fought with Yarîha and with the cities which ye well know. I do not boast that there march with me

giants, as ye boast; but there march with me twelve thousand young men, who entered Midyan in safety, fought with it and came out safely therefrom. There is with me no thunderbolt such as ye mention; but with me is the Lord of thunderbolts and the Controller of the blowing winds, yea with me is the One who takes away spirits and who hears the voices of prayer, the Creator of the whole creation and the Distributor of gifts, whose greatness is glorious; He is the God whose creation is all gods and whose servants all kings are—blessed be He and exalted, in His company are three angels of His of whom, one brought the water of the flood upon the world to destroy corrupt transgressors, and another scattered the king of Bâbil (Babel, Babylon) and his host, and demolished their fortress and changed their languages, and another lifted up his five fingers five kings of cities, even Sadûm (Sodom) and its buildings and riches and animals and plants, and rained down upon it sulphur and fire and salt.[4] He who has in His company thousands and myriads of thousands of angels similar unto these; what king then shall boast that he can stand before this King, whose rank and dignity is so great, whose position is so exalted, by whose mighty power the kings were destroyed and in obedience to whom the true believers believe? What army can stand before Him? What giant can march out against Him? What great commander can escape from Him? Unto what place can any flee from Him? Have ye not heard of our poems wherein we say: "There is no power or might except in God, the Exalted, the Great; if it (the power of God) came to the water, it (the water) stood still. The idols heard it and fell down one after another?" Know that ye are

[4] Note 62.

the ones who are consumed, taken and killed: ye shall not find a place unto which to flee, nor a refuge on which ye may rely; ye are ruined, ye are discomfited, ye are destroyed, yea, your people and your men and yourselves, and ye have made your wives widows and have rendered your children orphans; ye have made your enemies to rejoice, and ye have cut off your purpose before its allotted season and have made weak your power before its time; ye were ungrateful with the Divine mercy, and God took it away from you; ye have been rebellious against the Divine compassion, and God has ceased to bestow it upon you. The earth was broad for you and not narrow for you, either in condition or riches, but now there is no place or locality for you; seeing ye have opposed the One to whom belongs the great and high dominion, and have become subservient unto a decaying image, and your intentions are bent upon the destruction of the holy, favorite people, who are the guardians of the children of the prophets of God, and of His apostles. Who did sware unto them by His Name—mighty and glorious—that He would apportion unto them this territory, and now this Lord—blessed be He and exalted—says unto His people, that He will guard them as a man guards his eye. O ones whose hearts God has obscured and whose understanding He has bewildered and whose spirits He has extinguished and the light of whose eyes He has darkened! Have ye not heard what happened through our friends unto your friends, when our ancestor Ibrahîm, el-Khalîl—peace be upon him—marched against your friends, and in his company there were only three hundred and eighteen men; yet he did destroy of them five kings, the like of which was never heard of, nor did their flight cease short of Dimashq (Damascus)?[5] Have ye not heard

[5] Gen. xiv.

what befell the people of Misr, and what signs and wonders God—may He be exalted—showed, because of their abusive revilings? Have ye not heard how my comrade did kill the Nîl with his rod, and crush the sea by his prayer, and stop the water through the reverence and respect which he inspired, and turn back the Divine wrath by his intercession, and cause the Divine compassion to descend by his words, and put to rout armies with his hand, and how the earth swallowed up those who opposed him? Have ye not heard what happened unto us in the wilderness, and what befell Sîhûn and his kingdom, and 'Ug and his pride, and Bila'am and his sorcery, and the kings of Midyan and their host, and the kings of esh-Shâm and their pomp? Have ye not heard what happened unto us at the Urdun, and what happened unto us with the kings who joined in a confederation and assembled together to attack us? Have ye not heard how I called upon my Lord to prolong the day, and the day did return after its setting, and the day stood still for me like as if it had been a whole year? And it will thus stand still for me a second time during your destruction. I do not boast that I am a giant, or the disciple of a giant, or the child of a giant. I boast that I am the disciple of Kalîmu'l-lâh, the mortal and spiritual; and a child of Khalîlu'l-lâh, the foundation of the prophets and the top branch of the pious; I boast in the myriads of the holy who march around my army. I am no giant, but the Lord of the giants is with me; and yet my stature from the ground up is five royal cubits. I do not dress in armor even, and in coats of mail and helmets; but my clothing is tunics of dark blue and purple and variegated crimson, and the royal crown is on my head with the name of my Lord inscribed upon the crown. I ride upon a white colt whose

saddle-cloth is of purple and its saddle of pure gold: these are my distinguishing characteristics and these are my boastings. Aided by the prophets, surrounded by the holy, the Lord of creation is my armament, and His angels my triumph, and His omnipotent power my reliance. And He is the beholder of your affairs as well as the affairs of me and my people. We believe in no lord but Him, and no king besides Him: and He is our sufficiency and excellent Protector.

CHAPTER XXX.

THE ACCOUNT OF WHAT HAPPENED BEFORE THE DEPARTURE OF THE MESSENGER FROM YUSH'A THE KING.

WHEN the children of Isrâîl heard this address and this reply, bowing down, they prostrated themselves before God, and spake, saying: "How adorable is He who has guided thee! How adorable is He who has enlightened thy heart! How adorable is He who has illuminated the light of thy intellect! How adorable is He who has sanctified thy spirit! How adorable is He who has ennobled thy soul! How adorable is He! Thou hast consoled our souls and hast strengthened our hearts; Thou has nerved our loins, Thou hast lifted up our heads, Thou hast exalted our renown, Thou hast spread abroad our glory, yea our friends do exalt, for Thou hast destroyed our enemies and hast annihilated their host. And now we are swift and zealous subjects in Thy presence, ready to go unto the horizon of the seas and to the abyss of darkness and unto the burnings of fire. And this is the approval and opinion we express to our master the king, and let him carry it out by transmitting this letter; for in it lies

the destruction of our enemies and their ruin, and the breaking up of their hearts and their purposes, through the power of God and His omnipotent might." And the king gave immediate directions that they should make known to him the list of the enumeration of those who had been chosen from the army, and that they make proclamation for them to mount at once. And scarce an hour passed before three hundred thousand men had mounted, every one of whom was renowned for manly qualities and skill, chosen men they were, the like of whom or better rank and file than theirs had ever been seen. And the officers returned and said unto him: "O our master and our lord, there have assembled for thee three hundred thousand chosen men, and if thou wert to command that there should be chosen as many more as they, we would be prompt to do the same, for in our lists there are other three hundred thousand men, but they are separated from us, and the mustering of them will be accomplished in the course of a week." And Yûsh'â the king answered them, saying: "If He would destroy our enemies with six hundred thousand men, He is able to destroy them with three hundred thousand men." And he commanded that the messenger should be brought, for he knew that he was possessed of sagacity; and he re-read the letter to the multitude in his presence. Thereupon he said unto him: "Look at and behold what I have collected unto me me in one single hour, with regard to whom I do not need to bother myself about their provisions, or look after their condition, and in three days there will gather unto me a number equal to them, through the power of God and His omnipotent might; so now make known to thy companions what thou hast witnessed of the affairs of God—Mighty and Powerful—even the power of His

people. And lo! I am about to march right on the tracks of my letter, with the help of God and his power and strength."

CHAPTER XXXI.

AN ACCOUNT OF THE RETURN OF THE MESSENGER, AND WHAT HE DID WHEN HE REACHED THEM (I. E. THE ENEMIES).

When the messenger had heard the king, and his speech, and the reading of the letter and its words, and perceived the discipline of the army and its staunch condition, he took the letter and immediately started out on his journey, with head down-cast and heart rent asunder and color changed and eyes weeping. And when he arrived at the army of the enemy, he found them assembled together in el-Qaimûn. And when he beheld them he wept with great weeping and cried with a loud voice, and said to them: "O woe unto me for you, and sad am I for your sakes. Whither are ye marching? Is it unto the sea of darkness?[1] Unto him who does not listen to a word of yours, nor sends back peace to you? Unto those before whom ye are as scattered dust? With them ye have no stability or durability or permanency; every affair of theirs is in earnest, no jesting or secret backbiting exists among them. Therefore give attention unto the reply to the letter, that ye may know that God is over all things, powerful, ere I explain unto you what I have witnessed, and inform you of what I have beheld; for if I should continue for one year explaining and expounding about Him, I should not make known His substance or make known any of His attributes."

[1] Note 63.

CHAPTER XXXII.

THE ACCOUNT OF THE READING OF THE LETTER, AND WHAT THE ENEMY DID WHEN IT WAS READ.

He then took the letter and read it unto the company of the kings. Now the inscription written upon it was:

"To the company of reprobates, rebels, libertines, infidels; the calumniating, rebellious, polluted and cowardly people; the filthy, self-disgraced, whose destruction is near at hand, and whose ruin is just impending:

"From the excellent, the faithful, the associates of purity, light, glory, firmness and victory, and possessed of authority and influence, the celebrated, far-famed, set-apart, chosen, protected by God, assisted unto victory by His power, sheltered under His mercy and compassion; and He is their sufficiency, and upon Him is their reliance."

Upon the reading of this inscription they wept until their eyes flowed blood, then they opened the letter, and a man read it in a plaintive voice, while they began beating their faces and wailing over themselves to greatest excess. until they had finished its reading. And the letter was not completed before their inwards were attenuated, and their heads bent down, and their hearts broken, and their tears poured out and their intellects bewildered; and they were neither able to arise from their places nor rest in quiet in them, for dementia and perturbation had seized them. Then they cried out while weeping, and said: "Woe unto us and unto our children, we have destroyed ourselves, we

have brought about the violation of our women, we have waked up the sleeping lioness, we have stirred up the crouching lion, we have let loose the elephant that was tied, we have roused the bull that was tethered." And now their tongues jabbered on in their mouths, stuttering exceedingly as if tongue-tied, and they neither understood what they said, nor what was said to them; yea, they were deaf, they were dumfounded, they were stunned, they were bewildered, the hair of their heads stood on end and they tore their garments. Then there came unto them the sheikh of the magicians, and with him was the mother of Shaubak, the son of Hamâm, who was skilled in magic and who worshipped the great luminary and the seven stars, and along with her was a crowd of the magicians and wizards and conjurers, and these calmed them, saying unto them: "O ye who turn back! ye have wrecked your army before ye have seen the enemy, and ye have killed yourselves before your time; not thus should the leaders of the army do among the flock, ye have unnerved the men with fear, ye have slaughtered them without a sword being used. Sit ye down with us and listen with reason unto what we say, and bring hither the messenger whom ye sent, and consider what he shall describe unto you." So they brought the messenger, and he began to describe the king (Yûsh'â), and the feeling of awe that he carried away from him, and he described the army tribe by tribe, and the Divine ordinances which he had witnessed, and the grand condition of affairs which he had beheld. Then the messenger said to them: "O assembled men, accept my counsel, and do not yield yourselves unto any other; for I have seen what ye have not seen, therefore know what shall overtake you by surprise, for after three days

will come the hasty rush and flight, and the abandonment of our baggage, and the saving of ourselves and our possessions; for, verily, he (Yûsh'â,) is a magnificent commander, he is not to be held as contemptible and insignificant; and against this people neither sorcery nor stratagem is possible. Every god whom ye worship and serve will flee away from before their God whom they worship. Have ye not heard what happened unto our master and chief Bila-'âm?" Thereupon the band of magicians went apart by themselves and the mother of Shaubak with them, and they agreed in opinion that they would work out for them his (Yûshâ's) discomfiture, so as that he should not come unto them. And they commenced operations and built their altars and offered up their sacrifices, and they were answered in that which they requested, and they sat down in order that they might deliver their mandate with power and force. But God delayed this unto them, according as He willed. Blessed be He and exalted, for the consummation which He brought about.

CHAPTER XXXIII.

THE ACCOUNT OF THE SETTING OUT OF YUSH'A THE KING UPON HIS EXPEDITION.

When Yûsh'â the king desired to start out on the journey, he met with the saint of God, el-'Azar the imâm—peace be upon him,—and said unto him: "Go forth, invoke a blessing upon thy people and bless them, and when we have proceeded on our journey continue repeating it, and do not cease standing before thy Lord humbly beseeching Him, until thou hearest tidings of us." And el-'Azar, the imâm, went

forth to the tabernacle and blessed the people, and invoked a blessing upon them, and then he proceeded to bid farewell to the king, and to weep, while the priests invoked upon him safety and success and prosperity and good-fortune. Then he commanded the Lîwânites to make proclamation throughout the army, in accordance with what our master Mûsa, the Prophet—the most excellent peace be upon him,—had enjoined upon them in the Holy Law at the command of God, where he says: "When ye go out in battle against your enemies, and see horses and footmen, and a people more than ye, be not afraid of them; for God thy God is with thee, which brought thee up out of the land of Misr"—and so on to the end of the chapter.[1] And this having been executed, at the close of the proclamation, Fînahas (Phinehas), the son of the imâm—peace be upon him, his cousin, sounded on the two trumpets of clamor,[2] and the congregation of the children of Israâîl shouted with one voice, and the angels in heaven and on earth did tremble by reason of their shout. And having knelt and bowed down, they then mounted and journeyed forward until they arrived in the vicinity of el-Lejjûn.[3]

CHAPTER XXXIV.

THE ACCOUNT OF WHAT HAPPENED TO THE CHILDREN OF ISRAIL IN THIS PLACE.

When the children of Israâîl arrived at el-Lejjûn, before they were aware of it, Yûsh'â and those who were with him had got inside of seven walls of iron, and the device of the magicians against them was consummated, in order that the decree of God—may He be exalted—might be

[1] Deut xx. [2] Note 64. [3] Note 65.

accomplished, with regard to exalting the renown of Nabîh, the king of the two and a half tribes, who was beyond the Urdun; for not a thing of this work had been effected, but for the sole purpose that the renown of Nabîh might be glorified, and his name spread abroad. And one object of this was, that if the giants were put to rout they would cross over with them, and, while they were fatigued, follow hard after them; and it was in their purpose so (to do). And another object of this was, to show up the result of the counsel of the deities of the giants; for Fînahas alone did blow on the trumpet and dissolved every perplexing machination which the magicians had wrought. And another object of it was, that the embarrassment of king Yûsh'â might continue until the souls of the giants had become strong and their hearts elated and they settled down at ease; that the army of Nabîh might cross over from the east: then would the magic from the west be dissolved, and the army issue forth and close upon the enemy from all directions, until not one of them should escape safe.

Now this war was the last war that Yûsh'â the king witnessed; for the time of his death had drawn near. And we will recount what happened, so that even a hearer shall be as if he had been a witness of it; and he will be astonished at this great stratagem, and will praise Him who is powerful over all circumstances and spirits. Blessed and exalted and glorious be He above all that the ignorant heathen mention. Mighty be his name; and He it is from whom help is to be sought, and in whom trust is to be placed.

CHAPTER XXXV.

THE ACCOUNT OF HOW GOD FACILITATED THE ESCAPE OF THE CHILDREN OF ISRAIL FROM THE MAGICIANS.

When Yûsh'â beheld what had come to pass unto him, he remained in great perplexity and exceeding fear, and began to desire of his Lord that a dove might alight upon him from the doves of Nabîh his cousin; and he had not finished expressing his desire before the dove alighted in the room, and he praised God—Mighty and Powerful: then he looked at it and knew that deliverance was certain. And he commenced and wrote a letter unto Nabîh, his cousin, which I am about to make mention of, by the will of God and His assistance.

CHAPTER XXXVI.

A STATEMENT OF A COPY OF THE LETTER.

"I write unto thee, O my cousin—may God protect thee and take care of thee, while I am sad of heart, weak in strength, with weeping eyes, humbled in soul, on the very verge of destruction, and three hundred thousand men along with me; for the stratagem of the magicians has been accomplished upon us, and I and my people are imprisoned and perplexed inside seven walls of iron, and in front of us are thirty-six kings in complete joy and universal exultation, while we are in sadness and weeping and fear thereby. And now such an affair as this

had not been effectuated against us, except only that there might be accomplished what God—may He be exalted—desires with reference to the exaltation of thy renown, and the spreading abroad of thy authority; and God, God is the One, O my cousin, Who makes weak and makes strong. And truly thou knowest what covenants and compacts exist between me and thee, so rise up immediately and do not sleep; and if thou art asleep, awake: and if thou art awake, sit up; and if thou art sitting, stand up; and if thou art standing, walk; and if thou art walking, run; for I and the company of thy brethren, who are looking for deliverance from God—exalted be He—and thee, are imprisoned inside seven walls of iron at el-Lejjûn, and the host of the enemies are in el-Qaimûn: so let not slackness nor rest nor laziness nor hesitation overtake thee, but outstrip the blowing winds and make manifest that by which thou shalt be remembered unto the end of the gliding ages, by the will of God and His assistance." And when Yûsh'â had finished folding the letter, the dove did not wait until it had been tied on to its wings, but snatched it in its bill and flapped its wings and soared aloft.

CHAPTER XXXVII.

THE ACCOUNT OF NABIH AND WHAT HE DID.

Now Nabîh was sitting upon his judgment throne, his waist girded up and on him a green robe and a green turban, and he was engaged in looking into the judicial affairs when the dove threw the note into the room, and he opened it and read it, and his eyes gushed forth with tears and he cried aloud, at which the court became

agitated. And he himself then cried out at the top of his voice: "Assembly of my brothers and my cousins and my comrades! follow me, and reach your brethren; for they are imprisoned by magic inside seven walls of iron at el-Lejjûn. Assembly of men! haste! haste!!" And they that were around him shouted out with a mighty shout, the sound of which was heard unto the horizon of heaven and to the regions of the earth, which were their assigned lands. And now the shout increased and voices were intermingled, and there mustered immediately, as though they had been for a long time and period prepared and equipt, six thousand men whose garments were white and their horses red, and six thousand men whose garments were red and their horses white, and six thousand men whose garments were green and their horses black, and six thousand men whose garments were black and their horses piebald; not to mention the variously colored and renowned ones who were many and without number. And the women and children joined in rendering aid. And there went forth of the men an innumerable multitude; and Nabîh went forth, riding upon a celebrated colt that was spotted like a leopard and was fleet as the winds, and behind him was his army and he was saying: "Fire! Fire!! no rest and no repose!"[1] And the shout rose up on high, and a wonderful warning presented itself in the sky, so that the birds dropped down one after another and fled away from the great wind into the desert, and wild animals did not remain quiet in their dens, and from these was witnessed (an omen) the like of which had never been beheld in the past. And when Nabîh drew near to the great meadow,[2] he halted until his army had collected together. And it came to

[1] Note 66. [2] Note 67.

pass that the mother of Shaubak went up to a lookout she had in el-Qaimûn to worship the great luminary according to her custom, and when she beheld the luminous star—that is to say Nabîh—rising up out of the east, she made haste to descend unto her son, and she said to him: "Lo! a luminous moon is rising up out of the east, and about him are brilliant stars—meaning Nabîh and his soldiers; and if he be of our enemies, O woe unto thee and woe unto me; but if he be for our assistance, then it is well with thee and well with me." And he became enraged at her because she had hastened unto him with woe, and he killed her—may God have no mercy on her. And he put on his armor and took his bow and arrows studded with pearls and corals, and then made proclamation throughout his army and advanced alone against Nabîh; and when he drew near to him and beheld him, he said unto him: "O Nabîh, what is the matter with thee that thou barkest?"[3] And he answered him: "Yes, my name is Nabîh, the son of Gil'ad the son of Makîr the son of Manashsheh the son of Yûsaf to whom was given the kingdom of Y'aqûb the son of Ishâq the son of Ibrahîm who killed the kings of esh-Shâm; and my lord has sent me to anathematize thee and destroy thee, and as my father killed thy father so will his (my father's) son kill his (thy father's) son: and now, O thou anathematized! O thou unclean one! who art thou?" And he said to him: "I am Shaubak, the son of Hamâm the son of Fût (Phut), the son of Ham, the son of Nûh whom God did bless at the time he came out of the ark. Stand for me until I shoot first, and then I next will receive (thy shot)." And Nabîh said unto him: "Of God I ask assistance, because thou shalt shoot first and kill first. Let

[3] Note 68.

drive, O anathematized, O, unclean one!" So he (Shaubak) let drive at him with the first arrow: now he was—God curse him—a man shooting with determination and confidence who never missed the mark. But Nabîh dodged his head, and it passed by him and did not hit him. Thereupon he shot at him a second arrow; but Nabîh lifted himself in the air, and it passed between him and his saddle. And he shot a third arrow; and he (Nabîh) countered it with his right hand. And Shaubak the son of Hamâm began to desire to flee away, and Nabîh said unto him: "Whither dost thou flee, O anathematized, O unclean one? I have received from thee three witnesses (of thy skill), now receive of its kind one witness from me: take this from my right hand which God has blessed—and to Him belongs the mighty power." Then Nabîh shot it, and the arrow rose up to heaven and reversing came down into the head of the man, and penetrated to his belly and to the belly of his horse, and plunged into the earth to a depth of five royal cubits, which is twelve cubits according to this cubit, and in that place immediately a fountain gushed forth, which is called 'Ain en-Nush-shâbeh (the Fountain of the Arrow) unto this time. And when the children of Israîl witnessed this miracle, they shouted out in honor of God—Glorious and Mighty—saying: "There is no power or might except in God." And when Yûsh'a and they who were imprisoned with him heard them, God made a revelation unto him, saying: "Speak unto the priests that they sound with the two trumpets." And when they had done so, the walls crumbled and fell down; and the army closed in upon the enemies, and the trumpets of the angels were heard from heaven. And Yûsh'a said to the day: "Stand still for me," and it stood still; and to the winds: "As-

sist me," and they assisted him. And while the enemies were hurling from the east, the west wind was returning each missile unto its hurler,[4] and thus was it also from all quarters. And as to the man who had the thunderbolt with him, when he hurled it, it leaped back upon the enemies and killed of them one thousand men; and the sword continued doing its work among the rest of them, until the horses plunged in blood up to their nostrils.[5] Then said Yûsh'a to his people: "This day has annihilated the power of the confederates and of the allies of the confederates. All the children of Isrâîl should offer praises and halleluiahs to the King of kings and Lord of lords, who has rescued them and preserved them, and protected them, and delivered them, and uprooted their enemies." And the king was offering praise, and saying: "God is the one who acts as the Hero for us in the wars, God is His name." And the children of Isrâîl followed him, while all of them were saying: "Who is like unto Thee, perfect in holiness? O, One who dost inspire terror! O Revealer of secret things! O Doer of wonders! O One who dost protect His servants and those who love Him, in every place wherein they dwell!" Now, this is one of the paragraphs of our master Mûsa the Prophet—peace be upon him, in his hymn of praise at the sea.[6] And Yûsh'a moreover said: "God shall fight for you, and ye shall hold your peace." And this also is one of the sayings of Mûsa the Prophet—peace be upon him.[7] And they lodged on the field of battle and rested that night; and they ceased not to commemorate God the whole night long, with hymns of praise and halleluiahs, until the rising of the sun, secure from any attack, amid great noise and merriment and gladness and booty;

[4] Note 69. [5] Note 70. [6] Exodus xv. [7] Exodus xiv: 14.

now that their enemies were destroyed and the remembrance of them blotted out. And God is the Victor, the Protector, the Guardian, and He is our sufficiency and illustrious Protector.

CHAPTER XXXVIII.

AN ACCOUNT OF WHAT WAS DONE DURING THE DAYS OF DIVINE FAVOR.

Now the length of this period was two hundred and sixty years. And the well ordered arrangement of the days of Divine favor existed during the days of Yûsh'a the king, and after him until the termination of this period; as I am about to mention and set forth. And they (the children of Isrâîl) continued keeping the Sabbaths and the solemn assemblies—I mean, the new moons and the feasts, and from the era of the king they continued giving the land rest, one year in every seven years; in this year there was neither sowing nor cultivation, but yet every one had what was needed. And the children of Isrâîl were delivering over to the Lîwânites the tenth of all that came to them, and what they possessed of every seed-sowing and fruit, and animal and other things. And the Lîwânite was delivering over the tenth of this unto the high priest. And the children of Isrâîl had another tenth, which before God they were disposing of, for themselves and for the imâms and the infirm. And when they planted in the ground a new plant, its fruit was not eaten, except when in the fourth year the imâm ate of it, and then in the fifth it became released and made free to every one. And the Hebrew slave who had served seven years was emancipated, and dominion over him was

taken away. And when an Isrâîlite, driven by want, sold his child and himself, there was always to him a right of ransom, and his account was settled, with reference to his years of service to come, on a basis of wages. And if there was not found for the Hebrew slave either a near or distant relative who would ransom him, he was set free in the year of jubilee; and so likewise was it with their lands which had been sold. And there was in every seven years a division of the land among the tribes, with reference to overplus and deficiency. And they always had chiefs whose duty it was to write up the calendars and keep a record of the things which were brought to the treasury. And the firstlings of animals and seeds and fruits were carried unto the minister; and not a single ram or sheep or ox was sacrificed except upon the altar on the Blessed Mount, unless it was defective and was of the seven species, such as, the deer and the roebuck and the buffalo and the gazelle and the antelope and the giraffe. And they had judges who gave decisions for them, as to the commands and prohibitions (to be observed) at all times, so that they might keep them with right observance. And no one of them was able to commit an abomination, such as infidelity and other things of magic, but that it was brought to light, and the doer of the shameful thing, before he was aware would be apprehended, even though he was in the most remote parts of the assigned lands, for this was revealed by the jewels which were on the minister.[1] And this minister would make a woman drink of the water of the temple, when her husband had suspicions against her; and if she had indeed been unfaithful to him and had become defiled with some one else, he would curse her; for if she was innocent in this regard,

[1] Note 5

then she would return unharmed; but if she was guilty she was detected and immediately destroyed. And likewise it was that, no one did kill an innocent person, but that his murderer was made known by circumstances which were brought about, and the truth came to light. And there were transgressions and shortcommings and brutal deeds which the slaves did without due consideration, these did the minister, the imâm, assume upon himself on every fast day, which is the tenth day of the seventh month wherein expiation is made for souls and spirits, such as for the raising of leavened bread during the feast of unleavened bread. And there were orders of the Lîwânites, some of them wrote the Law, and some of them wrote hymns of praise and the genealogies, and some of them watched over the treasury of the children of Israâîl; and some of them had charge over the constant, perpetual burnt offering, and the continual ceremony in the temple; and some of them had charge over the anointing ointment, and the aromatic incense, and the perfume of the sacrifice, and the flour and the oil, and the candlesticks; and some of them had charge over the vessels of the temple and their arrangement, and the duty of looking after their condition; and some of them selected the animals (for sacrifice) out from the doubtful ones; and some of them did the sacrificing; and some of them sprinkled the blood upon the altar; and others of them did place in position the victims; yea, every company was organized for its special official work, and did not leave what had been prescribed unto it. And the continual burnt offering was offered up before the rising of the sun and after the going down of the same; and at the time when the blood of the burnt-offering was shed upon the altar, the priests sounded the

trumpet on the summit of the Blessed Mount, and then the imams sounded in every district, and it was but the wink of an eye before all the children of Isrâîl knew that the sacrifices had been offered up on the altar, and they rose up to pray; and the prayer was accepted, and the blessings were simultaneously bestowed, and Grace was full and Mercy all embracing; yea, circumstances were well ordered, and affairs were known and understood through the Divine light and auspicious favor; for the union between them and their Lord was close. Now this is an epitome of the whole. And the children of Isrâîl were continually addressing and consulting God, who guides with His mercy. And He is our sufficiency and illustrious Protector.

CHAPTER XXXIX.

THE HISTORY OF THE DURATION OF THE DAYS OF DIVINE FAVOR, UP TO THE TIME OF THE BEGINNING OF ERROR.

Yush'a the son of Nûn, reigned forty-five years,[1] and at the approach of his death, he assembled the children of Isrâîl and put them under a covenant and bound them to an obligation that they would carefully keep what the Prophet Mûsa — peace be upon him — had enrolled, and he then offered up for himself and for them the sacrifices, and bid them farewell; for he did closely what our master Mûsa the Prophet—peace be upon him,—did, when he bid farewell. And he selected twelve chiefs from the congregation of the nine and a half tribes, and when he had tested them as to their knowledge and aptitude for administration,

[1] Note 71.

he cast lots over them in the presence of the congregation of the children of Isrâîl, at Merj el-Bahâ (Meadow of Beauty) [2]; and the lot of king fell upon a man whose name was Abîl, the son of the brother of Kalab,[3] of the Judaic tribe. And he invested him with the royal authority and jurisdiction, and placed on him the crown, and had proclamation made throughout the congregation that they should be obedient to his commands. And he commanded him to be obedient unto the minister of God, and allow him an inspection into all his circumstances, and not to carry out a matter before that he had made it known to him, And Yûsh'â, the son of Nûn—peace be upon him, died, and they buried him in Kefr Ghuweirah[4]; and Kalab his comrade died, and they buried him near him. And this new king entered upon administrating the government of the people, and he walked with them in perfect ways. And the report of the death of Yûsh'â reached the king Mâb, and he sent and collected troops, and advanced against his territory; and this king (Abîl) mustered his people, and God assisted him to gain the victory over them, and awe of him fell upon the remainder of his enemies, and he conquered territories and added them unto the assigned lands. And he reigned nine years, and then died. And after him, Tarfî'a of the tribe of Afrîm (Ephraim)[5] was appointed successor, and when he was invested with the kingship, the king of 'Ammân (Ammon) marched against him; but God assisted him to gain the victory over him, and he continued in rule during the period that God had decreed to him, and then he died. Thereupon after him, up to the end of the space of time, which has been previously mentioned—and it is two hundred and sixty years, there were

[2] Note 72. [3] Note 73. [4] Note 74. [5] Note 75.

nine kings appointed to the office, who succeeded one another from all the tribes, and continued in their ruling two hundred and fifteen years; for Yûsh'â the son of Nûn had reigned for the rest of the years. And the last of them was Shamsham (Samson) the king, who was unique among them: no one was seen as handsome as he, and who obtained greater victories over their enemies. Yet nevertheless, strength and beauty and success and perfection shall be adjudged unto those who follow after them in the footsteps of those who have preceded them, and who act in accordance with their deeds, and offer sacrifices similar to their sacrifices.

CHAPTER XL.

THE HISTORY OF THE VICEGERENTS OF THE LORD, AND OF THE MINISTERS OF THE DAYS OF DIVINE FAVOR, DURING THE PRECEDING PERIOD THAT HAS BEEN MENTIONED.

When the death of el-'Azar, the imâm—peace be upon him,—drew near, he did as Yûsh'â the son of Nûn had done, and collected the leaders of the children of Isrâîl, and put them under a covenant and bound them to an obligation of obedience, and bid them farewell, and then bid the temple farewell, and worshipped his Lord; and when he came walking out, the holy odors were fragrant on the borders of his garments. And having gone to Kefr Ghuweirah, he stripped off the holy garments which were on him, and placed them upon his son Fînahas—peace be upon him—and he died and was buried in Kefr Ghuweirah; and all the children of Isrâîl wept for him, after the custom of their fathers. And after him his son was installed, and he did as

his father had done. And when his death approached, he also bound them to a covenant, and offered up the sacrifices, and bid farewell ; and, having gone to Kefr Ghuweirah, stripped off the holy garments which were on him, and put them upon the one of his offspring who was to succeed him, and then he died and was buried in that place.[1] And after him there were installed five ministers for the Lord, and they served Him with acceptable service, and did as they who had gone before them had done, even up to the period that has been mentioned ; and its days were well managed, adorned with the Light and with celestial and terrestrial happiness, up to the instalment of 'Uzî, the last of the vicegerents of the Lord [2] in the days of Divine favor, and he was a young man. And the king of that time died, and another king was not appointed. Now the number of the years of the earth, from the time of Adam up to this time, was three thousand and fifty-four years. And there were gathered unto them, before the death of Shamsham, a great multitude, so that if it was spread over the earth it would have filled the world, by reason of the abundance with which God had blessed them, and multiplied their possessions. But now there came to pass that which Mûsa, the Prophet—peace be upon him,—had spoken of in the address that he delivered ; " Y'âqûb shall eat, and be satisfied ; Isrâîl shall wax fat ; " and let it be looked up to the end of the chapter in that great song. [3] For then they did go astray from the way which he had prescribed unto them, that they should keep to and do. And the Omnipotent is our sufficiency ; the Most Glorious, the One who is slow to chastise the rebellious.

[1] Note 76. [3] Deut. xxxii. [2] Note 77.

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CHAPTER XLI.

THE HISTORY OF THE BEGINNING OF ERROR AFTER THE DEATH OF SHAMSHAM, THE KING OF THAT TIME.

Now he was the ruling judge over the children of Isrâîl, and took great revenge upon the nations, and destroyed a multitude of them. And when they were informed of his death, they assembled and bound themselves together by oath, and great zeal took possession of them. And when they read in the books of Bila'âm, that these people could never be destroyed except by unbelief and pollution, they began to have recourse to devices to obtain a knowledge of how to work magic, and they did not leave a place, however remote in distance, which was prescribed for this profession, but that they sent messengers in search of it; and they obtained therefrom an ample share of the appearance of miracles, the like of which dupe the common people. And they sent some of the learned doctors from among their companions, and with them this knowledge; and they arrived in the neighborhood of the house of God. Now there was at this time no king administering the government, nor saint overlooking the holy matters. And the doctors entered into dealings with a company of the children of Isrâîl who were people of pride, and expounded unto them the secret doctrine, and instructed for them one hundred men of the people, and wrought it out through their agency. And they inaugurated this audacious procedure and action, on a hill to the south of the Blessed

[1] Note 78.

Mount, and the place, from the sum of their number, received the name el-Miat. Thereupon they set to building up the place and offering sacrifices to idols, which effect no profit either in the present or in the future. Then the company removed, through fear of the children of Isrâîl, to the west of the Blessed Mount; and on their going, their like followed after them, and they settled in a village on the slope of a mountain, and the place, from the number of their company, received the name el-Miatai, and in it they resided a brief time. Thereupon they removed from it; for they had multiplied in numbers and increased and branched out, and the place, on account of their great number, received the name Fer'atâ. [2] And God did not manifest His rebuke nor anger, until the affair of these infidels had reached unto all the leaders of the children of Isrâîl, throughout all their assigned lands. And when they became careless and negligent about rising up against them, and had turned aside and become polluted; for some of them were overcome with cowardice and laziness, and others of them were engrossed, each one in his own possessions and wealth and riches and pride, and supposed that poverty would not overtake him though he might over-ride the world; and others of them were jealous, and the greater part of their will was bent towards waywardness. And the saints of God were overcome with blindness and confusion and cowardice; for envy was rife in the tribe of Fînahas, and discord reigned among them. Now when these infamous deeds and brutal affairs were carried out, the angels shrunk away from them, and the Creator became angry at them and took away His presence from them, and from the Blessed Mount; and the light which had shone forth in the temple de-

[2] Note 79.

parted, and the Divine fire which had not been separated from the offerings upon the two altars was taken away; and decline was perfected in them, and disaster came upon them; for their sight was blinded. And we take refuge in God from misfortune, and of Him—mighty be His name—do we ask assistance.

CHAPTER XLII.

THE ACCOUNT OF HOW THE BEGINNING OF ERROR WAS STOPPED AMONG THE PEOPLE.

When it was the morning of the second day (of the week), the first (day) of the year 361 of the reign of Divine favor—which day is known for greatest calamity and mightiest disaster and long lasting sorrow and wide-spread grief, which is like unto the day on which our father Adam was expelled from the garden, even the day in which was announced his death and the death of his seed—'Ozî, the imâm, the saint of God whose greatness was spoiled and whose glory was ruined and whose holiness was destroyed and whose light was extinguished, passed, in the morning of this day — the calamities of which have been mentioned — to the temple, and lifted up the veil of the inner holy house, and he beheld none of the signs of Divine favor. And he looked, and lo! dense darkness, and a black cloud spread abroad within the house, and he remained performing alternate service during the third day and the fourth; and when it was the morning of the fifth day, he looked at this darkness, and lo! it had spread and enveloped the foundations of the house; and then he knew that God—Mighty and Powerful—had become

[1] Note 80.

angry at them, and had taken away the light of His omnipotence and mercy and compassion from the place and from the children of Isrâîl. And he began to gather up the vestments of the temple and the vessels of gold and silver, which had been made from the days of the Prophet—peace be upon him,—and went out from the tabernacle. And God revealed unto him, in the Blessed Mount an open cave, which no one had beheld in that place before that day, and he took all that he found in the temple and placed them in that cave. And when he came out of it he wrote upon its mouth an inscription in his own handwriting, and made a list of what he had placed in it, and distinguished it with signs; them he turned to look again, and could find neither cave nor sign nor writing.[2] Thereupon he lifted up his voice in weeping and wailing and lamentation, and there gathered unto him the company of the Lîwânites, and the twelve chiefs who acted with him, and likewise the seventy wise men, and they made inquiry of him as to his weeping and crying, and he informed them of what had been revealed unto him. And when he explained unto them about the Divine wrath and what was befalling them and their people, they rent their garments and beat their faces and bowed down their heads, and assembled their company and began enumerating what things God—Mighty and Powerful—had bountifully bestowed upon them, and what they now beheld of punishment and banishment and sorrow and calamity, and they did say: "Woe unto us and to our children after us, and how great is the exultation of the enemies over our misfortune! How great is the joy of the confederates over thee, O Isrâîl! thy guardian is taken away, and who will now look after thee? Thy prop is taken

[2] Note 81.

away, and who will now support thee? Thy king is taken away, and who will now help thee? Thy power is taken away, and who will now strengthen thee? The Compassionate has become angry at thee, and who will now show pity? Signs were shown for thy sake, Misr was devastated for thee, the Divine power appeared in thy behalf, the sea was divided that thou mightest cross, Fir'aûm and his people perished that thou mightest be preserved, manna descended for thy sustenance, bitter water became sweet to satisfy thy thirst, the voice of the Creator was heard for thy instruction, the rock brought forth water to test thee, 'Amlâq was put to route at thy desire, the Creator let the Divine power dwell round about thee for thy protection, and His name alighted upon thee that thy enemies might have fear of thee. He placed the pillar of cloud as a sign of His tender compassion for thee. He closed up the two mountains of the valley el-Mûjib (Arnon),[3] that thou mightest pass over safely. He destroyed Sîhûn and 'Ug, that thou mightest inherit their cities and possessions. He struck with terror the kings of 'Ammân and Mâb and Midyan, that thou mightest plunder their cattle. He stopped the water of the Urdun, that He might display thy power and make prominent thy glory and exalt thy fame. He killed the seven tyrant kings, that He might give to thee their land and their cities, and their kingdom. He gave over to destruction those who assembled together for thy slaughter. He extirpated Shaubak the son of Hamâm, and those kings who were assembled with him to slay thee. He commanded the heavens and the earth to guard thee and protect thee. He removed the calamities of the skies and stars from thee and from thy country. He surrounded

[3] Note 46.

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thee with the greatest prosperity and the largest blessing. He assigned unto thee the most exalted places, and the most glorious of which is the Gate of Paradise.[4] He gave unto thee a kingdom in which no one boasteth besides thyself. He bestowed abundantly upon thee His grace, the like of which was never heard of in former ages. He assisted thee with His angels, and His omnipotence. He enveloped thee with His mercy, and surrounded thee with His compassion. He took thee into His keeping with joy on His part, and took thee under His protection among His own. But thou hast forsaken His worship, and renounced belief in His name, which should be exalted, and thou hast worshipped one that has not the power to remove calamnity even from himself. Ye have not regarded those who became infidel, and your Lord has disregarded you. Thou did'st cover up from him, and He has covered up His face from you. Our master Mûsa, the Prophet—the most excellent, peace be upon him—led you aright, but ye did not believe him. He informed you, but ye hearkened not unto him. He instructed you, but ye obeyed him not. Yûsh'â, his disciple, made covenant with you, but ye sported with him. Whither does your flight tend? Whom will ye find as a refuge for yourselves? From whence will ye find help for yourselves? Who will rescue you from your enemies? Ye supposed that your victory resulted from the multitude of men, when, lo, the victory was the result of good behavior. Where are those who know our leaders? Where is the one to whom our hearts plight faith? Where is the one who has pity on our infants? Where is the one who hears our voices? Where is the one who makes atonement for our sins and transgressions? Where is

[4] Note 82.

the one who makes manifest our power? Where is the one who renders our glory conspicuous here?" And they now felt remorse where remorse profited them nothing, while their weeping became great and their lamentations violent. Thereupon they took vows upon themselves that they would commemorate this sorrow, on the second and fifth days (of the week) always, until the favor of God—glorious be His might—should return unto them. And He is the one who knows when it will return; and we pray Him to remove His anger, and let fall the veil of His protection over us, through His greatness and compassion. Lo, He is a hearer and answerer (of prayer).

CHAPTER XLIII.

THE HISTORY OF THE ERRING MAN WHO WAS ENVIOUS OF THE DESCENDANT OF FINAHAS THE IMAM—PEACE BE UPON HIM.

Discord had arisen between the descendant of Fînahas ('Ozi) and his cousin Ilî (Eli), whose name being interpreted means; the insidious. This erring man was of the tribe of Itamar (Ithamar) the brother of el-'Azar the imâm.[1] Now the right of administration belonged to the tribe of Fînahas, and it was the one which was offering up the sacrifices upon the brazen altar, and stone altar. And this man—the insidious—was fifty years old, and being great in riches had obtained for himself the lordship over the treasure house of the children of Isrâîl; and he had obtained, through the knowledge of magic, what he had acquired of riches, proud rank and wealth. And his self-importance being great in his own

[1] Note 83.

estimation, he gathered to himself a company, and said unto them: "I am one to whom to serve a boy is impossible, and I will not reconcile myself to this, and I hope that ye will not be content to have me do this."[2] And the company answered him: "We are under thy command, and under obedience to thee: command us in whatsoever thou willest." And he put them under covenant that they would follow him unto the place where they purposed going on the morning of the second day (of the week). And he offered up offering on the altar without salt,[3] as if he was ignorant, and immediately started out on the journey with his outfit and company, and cattle, and every thing that he possessed, and settled in Seilûn (Shiloh). And he gathered the children of Israâîl into a schismatical sect, and held correspondence with their leaders, and said unto them: "Whoever desires to behold miracles, let him come unto me." And there was collected to him a multitude in Seilûn, and he built for himself a shrine there, and organized matters for himself in it on the model of the temple,[4] and erected in it one altar,[5] on which he might sacrifice and offer up offerings. And he had two sons, who used to gather the women into the temple in the morning, and lie with them, and would eat up all that was present of the offerings of wine, and other things. Moreover he commanded the men that they should salute him before they offered their offerings. And this man continued diverting the people by magic, for the space of forty years; for God—exalted, exalted be He; glorious be His might—delayed this unto him. And there was Shâmûl (Samuel) of the tribe of Harûn, the Lîwânite,[6] the magician and the infidel; for his father had delivered him over to him (Eli) when he was four years old, saying

[2] Note 84. [3] Note 85. [4] Note 86. [5] Note 87. [6] Note 88.

unto him: "This is a son whom I have received in fulfilment of a desire,[7] and it occurred suddenly to my mind that this boy ought to serve in this temple throughout the days of his life." So the erring man received him, and instructed him, and revealed unto him hidden things; and he grew to be as potent in the working of magic as he himself was. And blessed be God who does not punish the rebellious, except after long delay and showing mercy unto them.

CHAPTER XLIV.

THE ACCOUNT OF THE CAUSE OF THE DESTRUCTION OF THIS ERRING MAN, AND OF HIS SONS AND COMPANY.

When the nations heard of the schism among the children of Israîl, there gathered together of them a multitude of those who were inhabiting Yûfa (Joppa) and Ludd (Lod, Lydda) and Beit Jibrîl[1] and Ghuzzeh (Gaza) and other places, and they carried out the plan of making an attack upon the company that was in Seilûn. And the army of the erring man went forth to meet them, but it was overthrown and put to rout, and there were killed of his companions four thousand men. And the troops returned to their friends, and said unto him (Eli): "Forsooth the cause of our rout is, that the ark of gold was not with us;" so he delivered unto them the ark, and sent forth his two sons with them, and the flower of his army, in place of the first (army). Now they of the nations who had assembled had arranged an ambush, and upon the sallying forth of his army, the army of the nations closed in upon them, and the sword did its work

[7] Note 89. [1] Note 90.

among them; and the ark was taken, and the two sons were slain. And one of those that had escaped safe, stained his garments with their blood, and came to their father, while he was sitting upon his seat, and said to him: "Disastrous news for thee; for thy two sons are killed, and my garments are even stained with their blood, and the ark of gold has been taken, and the sword has annihilated thy people." And when he heard tidings such as this, he threw himself backwards off his seat, and his neck was broken, and he died. And when his daughter-in-law heard of this calamity—now she was big with child—the pains of childbirth grew violent in her, and she died. And so this man received reward for his action in this world, and he shall also be brought to account in the next. Blessed be He, whom no affair escapes, and from whom nothing is hidden. Blessed be He and exalted.

CHAPTER XLV.

THE HISTORY OF BOKHTONASSAR (NEBUCHADNEZZAR), THE KING OF EL-MAUSIL (MOSUL), WHICH IS FOUND IN THE BOOKS OF THE CHRONICLES OF HIS DEEDS.

He was one of the kings of the Persians, who had conquered the countries and subdued the people, and the kings obeyed him. And he restored the authority of all the kings of esh-Shâm, and they went to the king of el-Qûds (Jerusalem), and entered into agreement with him that they would come under the rule of Bokhtonassar, and become submissive to his decrees. And they continued so twelve years; but when it was the thirteenth year, they broke the compact and revolted, and he pardoned them. And when he

warned them, and they were not affected with fear, he marched against them in the fourteenth year, and destroyed whomsoever of them he met. And he directed his march toward el-Qûds, and besieged it till he captured it, and he killed in it with great slaughter, and took its king and put out his eyes and sent him to Beit-A . . ,[1] and burned all the buildings and the edifice which Sulaimân (Solomon) the son of Dâwîd (David) had constructed. Then he turned aside towards our country—that is this country—and made proclamation therein, that: "Whosoever was found remaining in it after seven days, the shedding of his blood would be permissible." Thereupon he took to goading the people and driving them out unto every country, and brought people from el-Furs (Persia) and settled them in this country, the home of the children of Isrâîl, who now got to the most remote parts of the world, scattered and dispersed throughout the regions east and west. And the word of the Holy Law came true: "And God shall scatter thee among all people, from the one end of the earth even unto the other end of the earth."[2] And after a certain time had passed by, letters were brought back from the Persians who were dwelling in their (the children of Isrâîl's) territory in esh-Shâm, regarding the earth's refusing her crops and fruits; for when the fruit promised well the destroying blight would waste it.[3] And the letters in regard to this reached the king, and he had the leaders of the children of Isrâîl brought before him, and made inquiry of them about this state of affairs, and they said: "The cause of this is our removal, and the abandonment in it of the service of our Lord; and we do praise God for its disorder, so that we may return unto it and serve

[1] Note 91. [2] Deut. xxviii: 64. [3] Note 92.

our Lord upon the Holy Mount, and offer up offerings as He commanded us in His Book, by the hand of His Prophet—peace be upon him. And the king replied to them: "Go and build the house of thy Lord and offer up the offerings, and serve your Lord as was your custom, and I will assist you." And they said to him: "Give unto us a writing by thy own hand unto all our brethren, who are scattered abroad throughout all the regions; for we cannot return except we all go together." And the king gave them a writing of his hand, permitting them to journey to esh-Shâm. And they departed from his presence, glad and rejoicing for what God had kindly bestowed upon them. And the imâm and the king sent letters to every place, saying: "Know that the king—may God make him powerful—has granted us permission to go up to the holy place and build it up, and offer up the offerings upon it with the service that is acceptable. And now it is necessary that ye make haste, you and your harem and your children and all that ye possess, that we may assemble and go, and carry out the orders which he has commanded unto us, concerning the service of our Lord—Mighty and Powerful." And the people all came together, and the offspring of Yehûdah (Judah) said to them: "We will unite all of us and go to el-Qûds, and build it up, and we will be one word and one soul." But the offspring of Harûn (Aaron) and Yûsaf (Joseph)* said to them: "No, but, on the contrary, we will go up to the Mount of Blessing, and build up the holy place, and we will be one soul and one word." And they persisted in the dispute, until it became necessary that they should come together into the presence of the king. And he decided in favor of them (the descendants of Aaron and

*I. e. the priests and the Samaritans.

Joseph) after this manner: the children of Isrâîl, the friends of the Blessed Mount, assembled with the book of Mûsa, the Prophet—peace be upon him—and relied upon what it said in designating the Blessed Mount, and no place else, as the proper place; and the offspring of Yehûdah assembled, relying upon what certain books written after the days of Mûsa, the Prophet—peace be upon him—designated with reference to Beit el-Muqaddas (Jerusalem) being the place. And the books were brought and read in the presence of the king; and when he had carefully considered this matter, he saw that the intention of all was the Blessed Mount. But Zorobâbil (Zerubbabel) answered and said unto him: "O king, the book which I have furnishes me with arguments in favor of Beit el-Muqaddas, and the offering up of offerings therein; wouldst thou then compel me to go up and offer up offerings upon the Blessed Mount?" And Sanballat the Lîwânite[4] answered him, saying unto the king: "The books which Zorobâbil has are a lie and a fraud.[5] Permit me to throw them into the fire; and this, my book, if he is able, let him take it and throw it." And the king gave permission unto Sanballat to throw the books of Zorobâbil into the fire, and he did this, and they were burned up. Thereupon he gave permission unto Zorobâbil to throw the book of Sanballat, and he took it and opened it, but abstained from throwing it, and said: "My books are mine alone, but the Holy Book belongs both to him and to me." And the king answered, saying unto Zorobâbil: "I see that thy books are false; why didst thou abstain from throwing his book?" Thereupon, he (Zorobâbil) feared lest he be put to death, and he took the Law and cast it into the fire; and it jumped out of it. And he asked

[4] Note 93. [5] Note 94.

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permission of him to throw it in a second time; and it was not affected by the fire in the least. Thereupon, he humbled himself before the king, beseeching him that he might throw the book a third time; and he granted him permission, and he took it and spat upon a paragraph of it, and then cast it into the fire, and the place which had been spit upon burned, and then it sprang out into the bosom of the king. And the king immediately became angry at the children of Yehûdah, and put to death immediately of them thirty-six souls of those who were present. But Sanballat, he and his company, obtained great honor with the king; for the king gave him gifts and presents and chain necklaces and bracelets, and invested him with the silk robe of honor, and promoted their leaders, and sent them away with the whole multitude of Isrâîl who returned from the first exile, and their number was three hundred thousand men. And thereupon they followed the true religion, after having been unbelieving; and pursued right guidance, after having wandered into error. And God accepted them and broke the chains of their captivity, through the mercy He had for them and the compassion He felt, and the remembrance He had for the covenant with Ibrahîm and Ishâq and Y'aqûb—peace be upon them. And the king sent unto all the Persians who had taken up residence in their assigned land, and removed them from it to their own country; and the people (of Isrâîl) entered into their assigned land, which is their holy place. And they made the sacred apparatus similar unto that which was in the (former) temple, and they offered up a multitude of offerings; and the earth gave forth its good things, and returned unto its former beauty and splendor; and with the carrying out of this act (on God's part) nothing was withheld

from them, nor did he veil to them what of Divine power He was wont to veil to their ancestors. And to every circumstance there is a cause, and to every fate there is a final limit. And of God do we ask assistance, because of what He has benevolently bestowed through His mercy, and upon Him be the trust put.

CHAPTER XLVI.

THE HISTORY OF EL-ISKANDAR (ALEXANDER THE GREAT.)

THE whole number of the years from Adam up to the time of king el-Iskandar was three thousand nine hundred and thirty years. And when el-Iskandar undertook the war against Dîrawas (Darius) the Persian, he saw in his sleep an angel descending from heaven in the form of an imâm, and clad in his robes, who said unto him: "Fear not, O hero, thou shalt conquer Persia; for I am about to deliver him (Darius) into thy hand: behold God is with thee." So he (Alexander) attacked him (Darius) and killed him. And when each nation was subdued, its imâms were brought unto him, in the hope that he might see one like unto that form; but he saw none. And when he came to Sûr (Tyre) to conquer it, there were dwelling in its neighborhood some of the Samârat (Samaritans), and these el-Iskandar summoned that he might win them over to his side; but they would not consent, for they had bound themselves by an oath to this people. And he blamed them, and directed his march towards the region of Nâbulus; and its people came out to meet him, and, when he beheld the form of the chief imâm, he hastily descended from his animal, and

prostrated himself before him. And when his attendants saw what he did, they also hastily dismounted and prostrated themselves, while all the retinue wondered why he had been bent upon their destruction; and his companions said to him: "Verily, these people have bewitched thee." But he said to them: "They have exercised no power; by God, I am not bewitched, but only seized with great emotion; for, verily, at the time of my going forth against Dîrawas there met me a man similar to this individual and like unto him in form, who said to me: 'Go forth against Dîrawas, and fear not; for, lo, thou shalt kill him,' and thus it did come to pass." And el-Iskandar was moved with love for the Samârat (Samaritans), and acted kindly toward them, and said unto them: "Verily, your God is the God of Gods and Lord of Lords." [1] And el-Iskandar conquered all the country of el-Hind (India) and Fâris (Persia) and er-Rûm (Greece) and other places. Then an impulse led him to desire to see the whole earth, whereupon it was planned for him to make a journey into the land of Shades, upon she-asses which had colts, and he carried it out. And when they had tied the colts in the light, they entered upon a journey of three days into the darkness. Thereupon they took of the dust which was upon the ground, and then came out and examined it when they were in the light, and they found that the dust which they had with them was rubies and pearls, whereupon he regretted that he had not taken more of it than he had; for who would not take what someone has abandoned? [2] And he said to his companions and his wise men: "In how much time, forsooth, can I see rapidly and quickly all the regions of the world?" And his wise men and companions said unto him: "If

[1] Note 95. [2] Note 96.

thou desirest to see the world in one moment and in the briefest space of time, summon the skilled carpenters and command them to construct a car with screws and apparatus, which will with rapidity ascend and descend, then take four of thy trained eagles and tie them to the four corners of the car, and hang meat to the top part of the car, so as that the eagles cannot reach it; for if the eagles crave the meat, they will ascend towards it, and the car will then be borne aloft through the air, until it be lifted up on high, and thou shalt see the buildings and what is round about them. And when thou hast the desire, the screws shall be put in rapid motion, and thou shalt have the meat changed about and hung below, and the eagles will go downwards in a desire to get at it, and will descend with the car to the earth unto the level spot which thou desirest." And el-Iskandar did so, and ascended into the air until he had seen the earth; then the eagles reversed and descended with him, until he alighted on the spot which el-Iskandar built up and called its name el-Iskandariyeh (Alexandria).[3] Thereupon he came to the Mount of Blessing and acknowledged it to be the noblest of places, and the grandest: in praise to God—Mighty and Powerful. Then he proceeded to invest his companions with the authority over the territories, until he had gone over all the earth.[4] And when his companions beheld his liberality to the children of Isrâîl and his compassion upon them, and that he did not rebuke them for anything, whether it was a grave affair or a trifling action, they became envious of them; and his companions said to him: "Why does this nation transgress every religious ordiance, in neglecting to comply with the established statute? Why dost thou not summon it,

[3] Note 97. [4] Note 98.

and make instant demand of them concerning the establishment of idols and images?" And so he, at this time, commanded the imâm—I mean the chief imâm—and the chiefs of the children of Isrâîl that, they should set up to him in all their habitations statues and images; and then said to them: "I am about to go unto Misr, and upon my return let me find what I have commanded. Then el-Iskandar set out on his journey. And the chief imam assembled all the leaders of the children of Isrâîl, and they went up to the Mount of Blessing and fasted and prayed and offered praise, and humiliated themselves unto God—Mighty and Powerful—and He disclosed to them an excellent idea, to wit, that they should name their boys with the name of the king el-Iskandar. And they sent unto every place, ordering them to name every boy that should be born unto them with the name of the king el-Iskandar; and they did this. And when three years had passed the king el-Iskandar returned and came up from Misr, and when he came to the lands of the children of Isrâîl, he saw in them neither statue nor image, and he reprobated this, and summoned the leaders of the people and demanded of them the reason. And they replied that they established unto him images, who were endowed with rational speech and moved like paragons of obedience, and were quick to obey. Thereupon they brought forward immediately their children, of whom there had been gathered unto them a great number; and he said unto them: "What are your names?" And they said: "We are servants of the king el-Iskandar, who are named with his name." And the king and his disciples were pleased, and approved of what they had done. And when the imâm saw the satisfaction of the king in what had happened, he threw aside

his restraint and said to him: "The reason of our neglecting the setting-up of idols is fear of our Lord—Mighty and Powerful—who has prohibited us from doing this, and when He—exalted be His fame and mighty be His name—saw the purity of the purpose, He made known unto us that we should substitute our children in place of idols. And the king approved of this on their part, and said unto them, "I know that your God is the God of gods and Lord of lords." Thereupon the king bestowed upon them gifts, and spread abroad the praise of their deed.[5] And unto God be praise and thanksgiving for His kindness, of Whom we ask mercy and pardon.

CHAPTER XLVII.

THE HISTORY OF ADRINUS (HADRIAN), AND HOW HE DESTROYED EL-QUDS (JERUSALEM), AND WHAT HAPPENED TO HIM WITH AFRIM (EPHRAIM) AND MANASHSHIH (MANASSEH).

When this king, whose name was Adrînûs, came to reign after el-Iskandar, he went down to Misr and killed a multitude of the Nasara (Christians) of those who believed in the Masîh (Messiah); and when he had built a city in el-Hâjar,[1] he went down and beseiged Beit el-Muqaddas. Now; prior to this, there was a city there called Yûsâf[2] and in it were two brothers, Afrîm and Manashshîh, who were Samaritans. And a certain Jew had gone up with some young doves, desiring to enter with them and make an offering in Beit el-Muqaddas for his sins; and he passed the night in Yûsâf, and the two brothers took the pair of young doves and slew them, and

[5] Note 99. [1] Note 100. [2] Note 101.

substituted in their place two big mice. And the man arose in the night and went unto the priest who was installed in the temple, and said to him: "Offer up for me this pair of young birds." And when the priest opened the basket the cheat of the two mice was discovered, and he laid hold of the man to kill him; but he said: "A trick has been played upon it. I passed the night at a lodging place in Yûsâf, and there were none there except two Samaritan lads, and I took up my journey in the night, out of my fear lest the offering which I was to offer for my sins might escape from me, and I knew not that this trick had been perpetrated upon it." And they sent unto the innkeeper, and arrested the two brothers to punish them; and when they confessed that they had done this, they gave orders that they should be put to death, but certain of them said: "If we kill them their services are lost, rather let them be among the servants of the temple serving all their life long, eating the thorn which is the food of birds and drinking water, and sleeping upon the ground." And after this Adrînûs came down to Beit el-Muqaddas and beseiged it; but the Jews used to go out of the tunnels which Sulaimân the son of Dâwîd had constructed (one of which led) to Rîhâ (Jericho) and another to Lûdd (Lydda), and (the inhabitants of these towns) were giving unto them whatsoever they could eat and furnishing them with everything. And they (the inhabitants of Jerusalem) would go up on top of the walls and say to them (the besiegers): "See what our Lord does for us, He sends down upon us food; as He was wont to do with us in the wilderness, thus now again does He do." And they used to throw to them from above the wall fruit, both fresh and dried, and other things, and would say to them: "Eat such as our Lord sends down

upon us." And they would also say: "Take unto you of what we have sacrifices to the king; for behold our Lord, as much as we are in need of, the same He sends down upon us; as He has wont to do with us in the wilderness, thus does He with us now." And Adrînûs had given credence to them, in as much as the war had become fatiguing, and did reckon their statements to be true. Now when this affair came to pass, the two brothers Afrîm and Manashshîh came together, and wrote a note and worked it up in clay and threw it from above the wall to Adrînus the king, and it reached the king and he opened it and read it, and there was written in it this: "Do not deem their statements to be true; and if thou desirest that we should inform thee how thou mayest conquer the country—well and good; but, verily in consideration for that which shall enable thee to be victorious in the war, save our souls from death. Now if thou dost desire to get possession of the country, send unto Rîhâ and unto Lâdd and seize the mouths of the tunnels, and let not anything enter into them nor anyone go into them; and also seize Beit Lahm (Bethlehem), and demolish the duct through which there comes in unto them oil and water and sesame-oil and honey." And the king did according to what they said unto him, and he also sent and had brought into his presence the Samaritans Afrîm and Manashshîh, and they were present with him in besieging Beit el-Muqaddas. And he reduced them (the inhabitants of Jerusalem) to such sore straits, that women ate their daughters and men their sons. And he rose in attack against them while they were observing the requirements of the law, and when they beheld themselves spoiled of everything they sued for protection. And when they (the Romans) took possession, Adrînûs gave

orders that they should not molest the temple until he went in, and when he entered he took the priest who belonged to the temple, and said to him: "For whose name was this dwelling built?" The priest said unto him: "It was built for the name of the Creator of creatures." And when he had entered into the place, he beheld a painted picture and by its side an idol, and when he saw them he said to the priest: "This place was built for the name of the Creator of creatures and is this done in it?" And he seized hold of him to punish him; but he (the priest) informed him that it was a deceit which the Jews who served the idol had made, notwithstanding Harûn (Aaron) had commanded that they should worship the Creator of creatures. And this wicked king saved Afrîm and Manashshîh from being killed; and Adrînûs set up in the city an image upon a pillar in accordance with the will of Afrîm and Manashshîh, for the purpose of showing unto them (the inhabitants of the city) his rank, and it is there unto this day;[3] and he also erected two images, and named the first image after the name of Afrîm, and the second image after the name of Manashshîh; and he gave orders to the leaders of the Jews that no one should pass by in front of them, but only behind them; and they are obliged to do this even unto this day. And Adrînûs went out from there unto Qiryat el-'Arba' (Kirjath-Arba) —which is Habrûn (Hebron), and did like as he had done in Beit el-Muqaddas. And Manashshîh said unto Adrînûs: "Make in my name a bell, and let the bell be rung for my name." And he did so. And he went forth from there to Nâbulus; for he desired to destroy it, but while he was in Merj el-Bahâ, and was elated upon his passing through it, they (the com-

[3] Note 102.

panions of the king) said: "If this is carried out, it (the Samaritan nation) will instigate a heroic revolt, and whoever sees this in Nâbulus will be inflamed with the zeal of a hero." So they collected together and said unto him: "As far as it is possible unto thee, spare (the place)." And God moved his heart to pity, and he dealt kindly with it, and with those who led the troops in Nâbulus; and he built there a town on Mount Gerîzîn, and called it Saqarus,[4] after the name of his father. And the doors that were on Beit el-Muqaddas were of yellow brass, plated with silver and ornamented with gold, which Sulaimân had made, the like of which no one, though strong of hand, could ever make, and he (Hadrian) carried these away and placed them on the door of the dome which he had built on the ridge of the mountain that is over against Nâbulus. And after this Adrînûs went to Rumiyat (Rome), and the Samaritans came together and purified the places wherein Adrînûs had been; and the Jews plotted a wicked thought against them, and went unto the king, and said to him: "Behold how thou art aiding the Samaritans and yet they are wishing thy destruction; make investigation and see how they have burned with fire every place wherein thou wast." And when Adrînûs heard their words, he said: "We will kill every circumcised one." And he pronounced judgment of death upon the villages and upon every city, and prohibited baptism, and interdicted (the observance of) the Sabbath and feasts, wishing to ruin Nâbulus and destroy it, like a field laid waste. And when the Samaritans heard of this mighty calamity, they fled away, and were stricken with terror and hid themselves from the presence of this great wrath, and they did not enter into a

[4] Note 103.

house nor reside under a roof, and there remained for them no shelter except the deserts and forests and caves. And he came and burned the houses, and crucified the teachers (of the people) and put to death its judges, and they did die in prisons by starvation, and their dead bodies were thrown out and not buried, and rights were infringed both as to themselves and their dead bodies, and they were persecuted in castles and on the roads. And when he came to destroy Nâbulus, he began from the city gate on the west until hearrived at the four pillars that were above the declivity at the base of the mountain. And they captured there a man who was fleeing that he might not be killed, and he fled into the presence of Adrînûs and conjured him, and said unto him: "I beg of thee, by the honor of the One whom thou dost worship, O king of the age, hear of me one word, and after that do with this nation what thou wishest." And when he had bound himself by oath he listened to him, and the captive said: "Send and make investigation into the conduct of the Samaritans, for though they do burn every place wherein a foreigner has been that they may purify it from his tracks, yet we have not done this out of malignity or hostility to thee. And the Jews have spoken unto thee only deceitfully, because that we did render aid to thee in reducing them to straitened circumstances, and also because we did at once furnish thee with provisions." So he (Adrînûs) said that he would no longer put to death anyone, and he showed favor to the city and did not destroy it. And he set up three images after his likeness, in the city on top of pillars, on the spot where the man fled away from being killed, and also two images on the aqueduct. And after this Adrînûs died—may God have no mercy upon him—and he died in woe and every kind of

affliction,[5] and his reign had lasted twenty-one years— may God crush his bones. And the space of time from Adam up to his death was four thousand five hundred and thirteen years and seven months. And in those days the *Book of Choice Selections* was taken away, which had been in their hands since the days of Divine favor; and there was also taken away the *Songs and Praises*, which they were accustomed to utter over the offerings, each offering according to its merits; and also the *Hymns*, which they were wont to sing in the days of Divine favor: now all these constituted a library which had been preserved with greatest care generation after generation through the time of the prophets unto that day, by the hands of the chief imâms. And there was also taken away the *Book of the Imâms*, which they had, wherein their genealogy was traced back to Fînahas; and there was also destroyed the *Annals*, wherein was recorded their birthdays and the years of their lives, and of these not one ancient book or chronicle was found, except the Law and a book containing their lives. But we have written up the years of the life of the chief imâm, and a genealogy from the chief imâm 'Aqbûn; and this comes (in the next chapter).

CHAPTER XLVIII.

THE HISTORY OF 'AQBUN THE IMAM.

Now it was once said to him: "Brother of the king! every thing in thy house belongs unto the king," and Aqbûn said: The whole of it belongs unto God, and I have given over my spirit unto God and I will not renounce my Lord." And they (the Romans?) went and seized two

[5] Note 104.

men of the children of the imâms, and said unto them: "Seek refuge in our gods, and ye can depart to your houses unharmed." But they utterly refused, and said: "We will not do that:" so they killed them in punishment and threw their corpses outside the wall—that is the wall of Sebustieh;[1] and they crucified of the wise men of Isrâîl a company of thirty-six men on the gate of Nâbulus. In that day the instruction of Isrâîl was like as dust; there was no imam among them, nor wisdom, nor teaching of the Law, nor was any one able in the days of these kings to give instruction in the Pentateuch; except one in a thousand and two in a myriad. And the children of Isrâîl continued in this calamitous state until Babâ Rabba arose.

In those days 'Aqbûn knew his wife, and she conceived and gave birth to a son, and he named him Natanal (Nathaniel), and this Natanal was the father of Babâ Rabba who broke the brazen bird which was on the Mount preventing them from ascending it; for this the Romans and (their) magicians had done. After this the chief imam 'Aqbûn died; but before he died he said at this time to his son Natanal: "O my child, be not troubled with regard to these times, or these calamities, or the power of the enemies; know that in a short time these distresses will disappear, for these calamities are tests sent by God upon us, that He may prove whether we ourselves are faithful, and are not forsaking the worship of God our God. O my child, these calamities and straits will vanish away; for God —may He be exalted—is able to cause them to disappear from us." And the imâm 'Aqbûn proceeded to make a revelation unto his son in accord with this, and invoked blessing on him, and said unto him: "O my child, be on thy

[1] Note 105.

guard against worshipping any other than God; for wert thou to be crushed under stones, God would give thee strength to worship Him. And God will raise up from thee one who will get the ascendancy over this infidel oppressing nation." And the prayer of the Rabbis [2]'Aqbûn was granted at that time, with regard to all that he invoked for his son; for there arose from his son, Babâ Rabba, and he brought about that which happened to the Romans. And at that the imam 'Aqbûn died, and was removed to his people: may God benefit us with his blessings. And all Isrâîl mourned for him, and wept for him thirty days.

CHAPTER XLIX.

THE HISTORY OF WHAT HAPPENED UNTO NATANAL FROM THE ROMANS, AFTER THE DEATH OF HIS FATHER.

When the Rabbîs 'Aqbûn died and was translated to his people, Natanal took the office of imâm in place of his father. And he knew his wife, and she conceived and gave birth to children, and he was granted of her three children; his first born was Babâ Rabba, his second was 'Aqbûn, and the third after these two was Fînahas. Now when the imâm Natanal was granted his first born, he was for some time perplexed with regard to him, as to how he should circumcise him; for the Romans at that time forcibly prevented them from performing circumcision, and set over them curators, that they might not circumcise their children, and there was stationed at the door of the residence of the imâm Natanal a deputy of the king, named Jarman the Roman.

[2] Note 106.

And when the Rabbîs was granted this child, he took it on the day of circumcision, and placed it in a basket and put wool on top of it and under it, and said unto the maidservant that was with him: "Take this boy and go in advance of us unto the field to the cave, and we will follow after and overtake thee, that we may circumcise him; but let no one know what thou hast. Take him and go out from the door of the house, while we will go out from the rear of the house." And the maid took it and went out; and when she issued forth from the door of the house, Jarman the deputy said to her: "Perform, girl, what thou hast in mind, and fear not." And the maid went with the infant to the cave, and repeated unto the Rabbîs Natanal the speech of Jarman; and he in fear said: "The affair is God's." And they circumcised the little one, and the maid-servant returned with it just as it was; and when she came to the door, Jarman said unto her: "Rear him in peace, O my child." And when she had passed, she repeated to the Rabbîs the speech of Jarman, and he was smitten with great fear, and said: "Who has informed Jarman of our business? I cannot mollify his anger except with great riches. And the Rabbîs was worried, and went forth to Jarman, the deputy over his house, with his hands full of gold. And Jarman said unto the Rabbîs: "I will have nothing to do with this, except only I will take of this just three dinars,[1] so that thou mayest not say that I am laying a plot for thee; for, verily, I will not make this known unto the king." And when Jarman had bound himself by oath unto the Rabbîs, his heart became good, and the Rabbîs made it to be remembered of Jarman; and it came to pass that whenever they circumcised any of their children in a cave, they would

[1] Note 107.

invoke a blessing on Jarman, saying in the Roman language: "May God be merciful unto Jarman the Roman priest;" and unto this our day, they invoke a blessing on him, immediately after every circumcision. And the Romans did mix hogs' lard in every thing that was eaten and drunken, so that they (the Samaritans) might be afflicted with bodily infirmity. And the houses of prayer that we had were shut up, and they prevented us from going up on to the Mount, by means of a talisman which they fixed above it. And we continued in this strait and great calamity for the space of twenty years; until God comforted us, and saved us from the power of the infidels, and this was brought about by the hand of Babâ Rabba.

CHAPTER L.

THE HISTORY OF BABA RABBA, AND WHAT HAPPENED TO HIM WITH THE ROMANS.

When the kingdom passed away from the children of Isrâîl, and the Romans ruled, they gave over to judgment and crushed under the stones of torture many of the Samaritans, until they should abjure their faith and bow down unto idols; and many of the Samaritans perished through this cause. And the Romans suffered not one of the Samaritans to circumcise his child, but stationed trustworthy men of the Romans over the houses of the Samaritans to prevent them from performing circumcision. And the Samaritans were wont at that time, when a child was born unto them, to place it in a basket and cover it with wool, and go with it to the cave and circumcise it under ground by the light of candles. And also then the Romans prevented the Samaritans

from ascending the Mount; for they said: "Whosoever goes up on to this Mount shall be put to death". And the Romans placed upon the summit of the Mount a talisman, and this was a brazen bird, and it used to turn round with the sun howsoever it revolved, and it was so that if a Samaritan did go up, the bird would screech out: "*Hebraeus*," and they would know then that there was a Samaritan on the Mount, and would issue forth against him and kill him. And the children of Isrâîl continued in this distress, untill Babâ Rabba arose; and in him there was a spirit of resolution and zealous patriotism. And Babâ Rabba assembled the Israelitish community, and said: "How long shall this polluted nation go on dominating over you? Arise, let us lift up the children of Isrâîl from this oppression, and let us be zealous for God—may He be exalted, as our father Fînahas was zealous, and there remains to him a goodly remembrance unto the end of the ages. And now know that I have resolved upon the destruction of the Romans, and I will purify Mount Gerîzîm of them but not a thing can be accomplished for us, except by the destruction of this bird which is stationed over the temple, and this cannot be effected for us except by a stratagem which God has revealed unto me. Now ye know that this is a time of infidelity, and they have many kings, and my plan is to send Lawî, the son of mybrother, to Qustûniyeh (Constantinople) the city of the Romans, that they may learn what they talk about what it is that makes them powerful, and may gain a knowledge of their religious sects. And he shall go in the garb of a Christian monk (or) priest, and no one will know him, and the Romans will not know who he is; and he will come back to Mount Gerîzîm, and will go up to the church and make use of a stratagem to smash the bird; and when they (the Roman guards) attempt

to repel him he will employ stratagem and get the power to ascend the Mount, and will supplicate God upon it, and He will then give us the victory over our enemies". And all the people said: "O our master, do what seemeth good in thy sight." And he said: "Give unto me your own handwritings, that after his coming back your souls will stand by him." And they did this And Babâ Rabba led forth the son of his brother to Beitîl (Bethel)[1] in the presence of the people, and said unto him: "Be attentive however thou mayest be, and set thy mind upon learning every thing, and be on thy guard that thou cease not to read the Pentateuch night and day, and God shall help thee in all thy doings." And he sent away Lawî, the son of his brother; and he pursued his journey seeking Qustûniyeh. Now Lawî was an intelligent, knowing, acute and pure man, yea, in him was found every virtue; and he arrived at Qustûniyeh, and sought after learning and diligently applied himself, and he obtained what he sought for; and with his keenness of intellect he continued reading for the space of two years, and there remained no one among all the Romans more learned than he. And he arose to such eminence in learning that the Romans used repeatedly to come to do him reverence, and by reason of his eloquent attainments in learning they made him Archbishop, and he was elevated to the highest rank among them, until kings used to come to his door, and no king could assume the kingly authority without his orders, nor put on a crown except by his command. And it came to pass at the end of thirteen years that he said unto the king: "I have a desire to visit the church which is on the Mountain of Nâbulus". And the whole army assembled, and the king and the legions marched in his

[1] Note 108.

service. And when they encamped at Nâbulus, the king sent for all the people who were in Nâbulus to come out to meet the Archbishop, And when the Samaritans heard this they were smitten with a great fear, and all the people assembled, and said: "We have lost hope in the opinion we had with regard to Lawî whom we sent away on his journey; for no tidings have come back from him, and without doubt he has perished: and as to this Bishop who has now arrived, we have heard that he is the head of the nation of the Romans, and they proclaim of him that he is profoundly versed in infidelity, and the Romans call him.[2] . . . . . .

[2] Note 109.

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NOTES.

Note 1, Page 13.

In the name of God, the Compassionate. This phrase in its more complete form: In the name of God, the Compassionate, the Merciful, is used universally by all Mohammedans at the commencement of every book they write, whatever may be its subject, they are also wont to pronounce it on commencing every lawful act of any importance, and even acts of a somewhat trivial nature. Lane in his *Modern Egyptians*. Vol. 1, p. 284, referring to this custom, says: "It is the custom of some to say, 'In the name of God, the Compassionate, the Merciful,' on locking a door, covering bread, laying down their clothes at night, and on other occasions; and this, they believe, protects their property from genii." As to how this formula particularly originated we are left in doubt; for the Moslem traditions are absurdly extravagant and mythical, as an example of which we may cite the Shiite tradition, found in the *Hyât-ul Kulûb*, by Mohammed Ibn Mohammed Taki, which states that at the time of Mohammed's midnight visit to heaven, when he had "passed the seven heavens and seven curtains of exaltation and glory, and arrived near the place of communion with the merciful Lord of glory. . . . . the Lord then commanded the Prophet (saying): Now you have arrived at this place of near intercourse with Me, pronounce My name. Accordingly the Prophet said: In the name of God, the Compassionate, the Merciful! for which reason this phrase was established to commence chapters and writings," (Merrick's Translation, p. 201). Sale in his *Preliminary Discourse*, p. 78, advances the opinion that Mohammed borrowed this expression from the Persians; he says: 'The Jews, for the same purpose, make use of the form, 'In the name of the Lord' or, 'In the name of the great God,' and the eastern Christians that of, 'In the name of the Father, and of the Son, and of the Holy Ghost.' But I am apt to believe Mohammed really took this form, as he did many other things, from the Persian Magi, who used to begin their books in these words, *Benâm Yezdan bakhshaishgher dadâr;* that is, 'In the name of the most merciful, just God."

Note 2, Page 13.

Khalîfate. This is strictly a Mohammedan term, and by Moslem writers exclusively restricted to the designation of the office of successor of the prophet Mohammed. The

meaning of the title *Khalîf* is "Successor," or "Vicar"; and it was originally given to the universal sovereigns of the Moslem Arabs, as signifying "Successor of the Prophet"; but afterwards, in a more exalted sense, as "Vicar of God"; the Khalîf being the head of the religion as well as the supreme political governor, or at least arrogating to himself the right to possess such supremacy, throughout the whole Moslem world. (Lane's *Arabian Nights*, Chap. III. note 27.)

Note 3, Page 13.

Wâdy el Mûjib, the modern Arabic name for the valley of Arnon. This appellation dates back at least to the tenth century, for we find in the Samarito-Arabic version of the Pentateuch, translated by Abû Saîd at that time el Mûjib written in place of Arnon. See Note 46.

Note 4, Page 14.

Greater Sea, the Red Sea. The term "Greater" is probably here applied to it to prevent all possibility of its being confounded with the Nile, for in Arabic the word *Bahr* "sea" is indiscriminately used to designate any large body of water, whether it be a large river, sea or ocean. In Chapter XVI. it is called the *Sea of el-Qulzum*, the name by which it is commonly known among the Arabs. See Note 41.

Note 5, Page 14.

Greater Misr here, I take it, means Egypt in its former highest state of glory and power; but it might be interpreted to mean the former metropolis of Egypt, for the term *Misr* is applied equally to the chief city of Egypt and to the country itself.

Note 6, Page 14.

'Ug the father of 'Anâq. In the Bible Og is not spoken of as being directly connected with the Anakim, and their progenitor is said to be Arba (Josh. xiv. 15; xv. 13; xxi. 11), yet he is classed with the Rephaim (giants) (Deut. iii. 11), who are associated with the Anakim (Deut. ii. 11); but in Mohammedan legends he is asserted to be the direct descendant of 'Anâq, to these therefore our author, in all probability, is indebted for his statement. That Og was of gigantic stature is clearly proved by what is said in the Pentateuch concerning his bedstead of iron that was in Rabbath; for we read that: "nine cubits (15 1-2 feet) was the length thereof, and four cubits the breadth of it, after the cubit of a man" (Deut. iii. 11); and many are the Oriental legends and fabulous stories which have grown up around his name. Indeed so numerous and varied are these legends, that the learned imâm, Jalâl ed-Dîn el-Soyûti, who lived in the 15th century, wrote a long book about him and his race, largely drawn from Rabbinical sources, and we know that in the early church there was current an apocryphal book of king Og, probably a compilation of traditions, which was condemned

by Pope Gelasius 1 (cf. Smith's Bib. Dict. *Og*). It may be well to quote one or two of these stories, just to give some idea of their extravagant character. The following one I translate from the Targum of *Jonathan* on the Pentateuch. Numbers, chap. xxi. 35: "And it came to pass when wicked Og saw the camps of Israel, which were spread over six parasangs, he said within himself: I will arrange in order lines of battle against this people, that they may not do unto me like as they did to Sihon. So he went and plucked up a mountain six parasangs in extent, and placed it upon his head, in order to cast it upon them. Immediately the word of the Lord prepared a worm, and it rent the mountain and bored a hole through it; and thereupon his (Og's) head slipped through it. And he desired to draw it off from his head, but was unable, because his jaw-teeth and the tusks of his mouth caught fast hither and thither. And Moses came and took a club ten cubits in length, and sprang up into the air ten cubits, and hit him a blow on his ankle, and he fell down and died far off from the camps of Israel; for thus it is written." The next is transalated from the work entitled *Kisas el-anbiyâ* by el-Thâlabî (Cairo edition, A. H. 1801). It will be noticed that it agrees strikingly in many particulars with the foregoing, and is in this respect a very good illustration of how largely Mohammedan writers borrow their facts from Rabbinic sources. We here read that, when the spies whom Moses sent, went to spy out the land: "there met them a man of the giants who was called 'Ug, the son of 'Anaq. Ibn 'Amr says: The length of 'Ug was twenty-three thousand cubits, even three hundred and thirty cubits (measured) in ancient cubits. And 'Ug used to collect the clouds and drink water from them, and would catch up the great fish from the bottom of the sea and roast it in the beams of the sun, holding it up to it after which he would eat it. And he quotes that: He came unto Nûh (Noah) in the days of the deluge, and said to him, carry me with thee in thy ship. But he said to him, depart, O enemy of God, for I have received no command touching thee. And the water covered the land of plain and mountain, yet it did not reach above his knees. And he lived for three thousand years, until God destroyed him by the hand of Mûsa. And Mûsa had an army a parasang square, and 'Ug came and looked at them, and then went to a mountain and detached from it a rock in size equal to the army; thereupon he carried it, in order that he might cover it over them. But God sent the hudhud (lapwing) down upon it, and with him the (other) birds, and they set to picking it with their beaks, until a hole was cut in the rock and it was pierced through, and then it fell around the neck of 'Ug, the son of 'Anaq, and collared him and threw him down. Then Mûsa approached—now he was ten cubits tall and his staff was ten cubits in length—and he leaped upwards ten cubits, and hit nothing of him but his ankle; for he was hurled into the ground, and he killed him, they say. And a mighty crowd drew near and with their

swords labored away until they had carved up his head. Now when he was killed he fell upon the Nîl of Misr (Nile of Egypt) and rendered it red for the space of a year. His mother was 'Anâq, and she was one of the daughters of Adam, of his own loins; and it is said that she was the first harlot upon the face of the earth, and the length of each of her fingers was three cubits, and the breadth two cubits, and on each finger were two pointed nails like two pruning-hooks. . . . . And when 'Ug encountered the companions of Mûsa, he filled them with apprehension; now there was on his head a bundle of wood, and he took the twelve chiefs and placed them in his bundle and carried them away to his wife, and said to her: Look upon these who assert that they desire our death. And he flung them down before her, and said: Verily, I will crush them to powder with my foot. But his wife said to him: Do it not, but rather let them go free, that they may tell unto their companions what they have seen. And he did this and set them free. And they (the spies) set about obtaining knowledge of their (Og and his people's) circumstances. Now a bunch of their grapes could scarcely be carried by five persons on a stick of timber between them, and there could get into the rind of a pomegranate, after the seeds had been taken out, four or five people."

In connection with certain phases of the above story compare the statements found in Numbers, xiii. 22, 23, 28, 33.

Note 7, Page 14.

Qarûn the son of the uncle of Harûn. It is important to remark that the Samaritan copy of the Pentateuch differs materially from the received Jewish Massoretic text in Num. xxvi. 10, where the manner of Korah's death is referred to, the latter plainly implying that the earth swallowed him up with Dathan and Abiram and their company; while the former explicitly states that he was consumed by the fire of the Lord in the company of the two hundred and fifty Levites of his own tribe, for it here reads: "and the earth opened her mouth, and the earth swallowed them up, when that company died; at the time the fire devoured Korah and the two hundred and fifty men; and they became a sign." With this Josephus coincides (*Ant.* bk. iv. chap. 3).

The Mohammedan legends about Korah are too voluminous to be quoted in full; a brief summary of the more interesting ones as are found in the *Kisas el-ambiyâ*, is all that can be inserted here. It is said that he was the most learned of the children of Israel after Moses and Aaron, and the richest and most handsome of them, and was called el-Munawwar (the splendid), because of the beauty of his personal appearance, and that he was possessed of fabulous wealth. There was no one among the children of Israel better versed in the Law than he, but he was the enemy of God and excessively given to trafficking and merchandizing, and behaved insolently towards His people (cf. *Koran, sura* 28). Some say that he was appointed by Pharaoh governor

over the children of Israel when they were in Egypt, and, by tyrannizing over them, increased in wealth and pride and pomp, and acquired such vast wealth that the very keys of his treasuries were a load for many strong men, some of the authorities state that they were a sufficient load for seventy men, and one authority goes so far as to say that they were a load for sixty mules; these keys, it is said, Korah always carried along with him wherever he went, and it required forty mules to transport them. There is considerable disagreement as to how he obtained all this wealth; it is said, he was skilled in alchemy. The story runs thus: Moses was fully educated in the science of alchemy, and Joshua knew a third part of that science, as did also Caleb and Korah, and Korah outwitted these latter two and added their knowledge unto his own, and through this gained his great wealth; though another account is, that God instructed Moses in alchemy, and he instructed his sister, and she instructed Korah. Some say, however, that once when Korah had remained on a mountain forty years worshipping, and had surpassed all the children of Israel in worship, Iblis sent unto him his devils, but they were powerless over him, so he came unto him himself, and set to worshipping with Korah, and began to restrain him in his worship, and got the power over him, and by subtle arguments seduced him; and when Korah finally yielded, Iblis sat down and opened up to him the doors of the world, and thus it was that he obtained his riches. Others yet, contend that he found out the treasures of Joseph in Egypt; (See Sale's *Koran*, chap. 28, note; and in this connection compare what the *Targum of Jonathan* on Numbers xvi. 19, says in regard to his having found the treasures of Joseph.) His wealth was so vast and his opulency so great, that the riches of Korah have become a proverb; but he behaved insolently and went beyond all bounds in injustice, and grew haughty and proud towards men by reason of his wealth. And he used to ride forth in his pomp and dignity on a white animal which had a purple saddle with saffron trimmings, and with him went forth seventy thousand persons clothed in saffron robes—and that was the first time saffron robes were seen on the earth. Some say he used to ride on an ash-colored mule, upon which was a saddle of gold, and he himself clothed in purple, and attended by a thousand purple-clad horsemen, and six hundred white slave-girls wearing ornaments and red garments and riding ash-colored mules. And this ostentatious pomp of his was the first of his revolt and rebellion. And God revealed to His prophet Moses, to command his people, "to hang on their robes four threads, on each border a thread of dark color like the color of the heavens;" but Korah was haughty and did not obey him. And this also was a part of his rebellion and sedition, (cf. *Targum* on Num. xvi. 1, where we read: "And Korah . . . . . took his robe, which was of violet, (and with his followers) rose up impudently and appointed in opposition to Moses, a different observance in the matter of the

violet. Moses had said, I have heard from the mouth of the Holy One—may His name be blessed—that the fringes are to be of white, with one thread of violet therein; but Korah and his companions made garments the fringes of which were altogether of violet, a thing the Lord had not commanded." See Num. xv. 37–41. After this Korah became envious of Aaron's having the chief priesthood, and complained to Moses that he had nothing, though he was the best versed in the Law; to this Moses replied that it was God's doing and not his own that Aaron had the office. Korah forthwith demanded proof that such was the case, and in compliance Moses had the chiefs of the children of Israel fetch their rods with their names written on them, and having placed them in the tabernacle before God, they were carefully guarded until in due time it was found that the rod of Aaron had budded. But Korah charged Moses with having effected this by magic, and still refused to grant him obedience; and though Moses treated him kindly because of the kinship that existed between them, he did all he could to injure Moses, and did nothing else but increase in haughtiness and pride and insolence and enmity against him, until he built for himself a mansion and made its door of red gold and plated its walls with sheets of gold, and hobnobbed with the nobility. And now God, through Moses, laid upon them the duty of alms-giving; and Korah came unto Moses and agreed to give one thing of every thousand he possessed, but upon his going home and reckoning this up, it amounted to such a vast amount, that he could not reconcile himself to giving it, and he proceeded to institute a revolt among the people, and laid a plot against Moses, and suborned a bad woman to accuse him of having committed adultery with her. And it came to pass upon a certain occasion when Moses was delivering a homily against various sins, among which was mentioned adultery, that Korah arose and publicly charged him with being guilty of this very sin; and Moses demanded that the woman be immediately called, and when she came into his presence, he strictly charged her to tell the truth, and upon this her resolution failed her, and she frankly confessed that Korah had suborned her to accuse Moses wrongfully, and at her words Korah hung down his head and stood convicted. And Moses called upon God to vindicate him before the children of Israel; and God indicated to him to command the earth and it would obey him; and Moses ordered the people to separate from Korah and his companions, and then he said: O earth, seize them; and the earth caught them and began to engulf them, and as Korah gradually sank, he humbly besought Moses and conjured him in the name of God to have mercy upon him, but Moses by reason of his great anger against him did not so much as look at him. And we are told that God each day sinks them deeper in the earth, and that they will not reach its bottom till the Resurrection Day.

Note 8, Page 14.

Whom the cloud overshadowed by day and the pillar of fire protected from cold by night. The physical benefits and protection which the pillar of cloud and fire afforded to the children of Israel in their wanderings in the wilderness, is referred to more than once in the Scriptures. See Isaiah iv. 5, 6; Psalm. cv. 39. It is likewise mentioned in the Apocrypha. See Wisdom, x. 17; xviii. 3; xix. 7. And in Mohammedan writings this is dwelt upon as the most important and well nigh only function that the pillar of cloud and fire had to perform; it is so spoken of in the Koran (*Sura.* 2).

Note 9, Page 14.

From the rock. There is a well-known Rabbinical legend that the water-yielding rock followed the Israelites all about in the desert, rolling like a round beehive or barrel of stone to the door of the tent, and that thus wherever they went, they had abundance of water from the self-same rock. The Mohammedans likewise have the same tradition; they say, that Moses was commanded to carry along with him the rock, and wherever an encampment was made it was placed on the ground; this rock is described as being peculiar in its fountain, and as having a significant sign upon it. It was light in weight and square in shape, similar in size to the head of a man, and was of pumice-stone; and there were in it twelve springs (*i. e.*, twelve holes). Moses did carry this in his travelling wallet, and whenever there was need for water, he took it out and struck it with his rod, and there gushed forth from every hole a fountain of sweet water, and when the people had finished drinking and Moses desired to carry it again, he struck it with his rod and the water disappeared. (*Kisas el-anbiyná*, p. 187).

St. Paul, in all probability, had this tradition of the Rabbins in mind, when he says, in 1 Cor. x. 4: "And did all drink of the same spiritual drink, for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Note 10, Page 15.

At the completion of the 119*th year, on the* 1*st day of the* 11*th month of the life of our master Mûsa.* This exact statement of the age of Moses at this time is not to be found in the Old Testament, but the date of the month as here given is mentioned in Deut. i. 3; though there it is connected with the fortieth year (of the wanderings of the Israelites). In Deut. xxxi. 2, Moses says: "I am an hundred and twenty years old this day," and in verse 3, we read: "and Joshua, he shall go over before thee, as the Lord hath said," which indicates that Joshua had already been appointed leader, as is stated in Num. xxvii. 18–23. Our author is therefore probably right in putting the appointment of Joshua one month before the death of Moses; for we are told that

the latter died when he was an hundred and twenty years old (Deut. xxxiv. 7). Josephus in his *Antiquities* (bk. iv. chap. 8, sec. 49) says: "Now Moses lived in all one hundred and twenty years; a third part of which, abating one month, he was the people's ruler," thus supporting the statement of our author. The oriental legends and traditions appertaining to Moses are far too numerous to be here collated, but such as desire to investigate them, will find them in the Koran, and Mohammedan commentaries. Particularly to be commended is the *Kisas el-anbiyná* by el-Thalabi; those who are unacquainted with Arabic will find valuable, Sale's *Koran*, and his notes thereto; D'Herbelot's *Bibliothèque Orientale* (s. v. Moussa); Weil's *Biblische Legende der Muselmanner; Chronique de Tabari*, traduite sur la version Persane de Belami, par Zotenberg; S. Baring-Gould's *Legends of the Patriarchs and Prophets.*

Note 11, Page 16.

The spiritual man. This expression applied to Joshua, as well as the one found in chap. xxix. ("the mortal and spiritual"), is founded upon what is said in Num. xxvii. 18, that he was, "a man in whom is the spirit."

Note 12, Page 16.

The profound secret, and reveal to him the vision of his dream, and the science of knowledge. The profound secret here referred to is that certain secret knowledge of God and His nature and works, which if men were imbued with, they were believed to be then able to bring about Divine acts and miracles. (Juynboll, note *ad hoc loco.*) By the "vision of his dream," is meant either, that particular knowledge which had been communicated to Moses in dreams; or, that he should reveal unto Joshua the knowledge by which he might rightly interpret his own dreams. We read in Deut. xxxiv. 9, that "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him;" and Josephus to the same effect says: "Now Joshua had been instructed in all those kinds of learning which concerned the laws and God himself, and Moses had been his instructor" (*Ant.* bk. iv. ch. 7). In Mohammedan legends Joshua is excluded from the rank of prophet, hence traditions concerning him are few.

Note 13, Page 16.

The name. That is, the Holy and Ineffable NAME of God, represented by the four Hebrew letters YHWH; the *Shem hammephorash* of the Jewish Rabbins, and the *Shema* of the Samaritans, and the Greek *Tetragrammaton;* a name the mere utterance of which constituted a capital offence, according to the interpretation put upon the words used in Num. xxiv. 16, by the priests and Rabbins. Marvellous powers are attributed to it, in Rabbinic traditions: we are told that

Moses spent forty days on Mount Sinai in learning it from the angel Saxael; that he killed the Egyptian by simply uttering against him this Name; that his rod, which it is said he obtained from Jethro, had inscribed upon it this Name, and through its potent power he was enabled to perform all his wonderful miracles; so revered was this Name that it was pronounced but once a year by the high-priest on the day of Atonement when he entered the Holy of Holies, and the voice of the high-priest when he uttered it was heard as far as Jericho, and all the priests and people fell on the ground. It is asserted that Jesus stole it from the Temple, and by means of it performed His miracles; it is alleged that two letters of this Name inscribed by a cabalist on a tablet and thrown into the sea raised the storm which destroyed the fleet of Charles V. (A. D. 1542); further, that if any one writes this Name on the person of a prince, he is sure of his abiding favor. The true pronunciation of this word is now lost, however, and has been so since the destruction of the second temple; but if any one were able rightly and devoutly to pronounce it, he would thereby be able to create a world.

Note 14, Page 17.

The imâm. This title is applied by Mohammedans to their preachers or priests who officiate in the mosques; in the larger mosques two imâms officiate; one of them, called the "Khateeb," preaches and prays before the congregation on the Friday; the other is an "Imam Ratib," or ordinary imam, who recites the five prayers of every day in the mosque, at the head of those persons who may be there at the exact times of those prayers: but in most of the smaller mosques both offices are performed by one imâm. The condition of the imâms is very different, in most respects, from that of Jewish or Christian priests. They have no authority above other persons, and do not enjoy any respect but what their reputed piety or learning may obtain for them; nor are they a distinct order of men set apart for religious offices, and composing an indissoluble fraternity; for an imâm may be displaced from office, and with his employment and salary, loses the title of imâm. (Lane's *Modern Egyptians*, vol. i, page 103). Our author, however, uses the term throughout the Chronicle as an equivalent for the Hebrew *Cohen* "priest," and the same is done also by Saadias in his Arabic version of the Pentateuch, though in both the Arabic and Samaritan languages this identical word is found, with only slight difference of pronunciation.

Note 15, Page 17.

Bila'âm the son of B'aur. Apart from the Scriptural record of Balaam's history, numerous traditions exist concerning him, many of them more or less interesting, and some possessing quite possibly a substratum of truth handed down from early times. Philo, a contemporary of Christ,

records this of him: "There was a man at that time celebrated for divination, who lived in Mesopotamia, and was skilled in every branch of the divining art. He had learned the greatest names (*i.e.* names of angels and of God, potent in working magic), through his knowledge of the flight of birds, and did much that was wonderful by their means. He predicted rain in the hottest time of summer; heat and drought in the midst of winter; unfruitfulness when the fields were greenest; plenty in years of famine; and the overflowing or drying up of streams; the remedies of pestilential diseases, and a vast multitude of other things, the foretelling of which got him boundless fame, which spread even unto this." (*Vita Moysis*, sec. 48). Josephus speaks of him as, "the best prophet (or diviner) of his times (*Antiq.* iv. 6, sec. 2.) And Origen speaks of Balaam as famous for his skill in magic, and the use of noxious incantations. (*In Num. Hom.* xiii.) The Targumist identifies him with Laban the Aramean, and says that he became foolish by reason of the greatness of his wisdom; that the place of his residence was in Padan, which is Pethor, so named from his name as an interpreter of dreams, and this city was built in Aram on the Euphrates. (*Jonathan*, Num. xxii. 5.) The Jewish Rabbins hold that he was one of the principal councillors of Pharaoh; their traditions concerning him run thus. Originally he had been in his youth a servant of Angias, the king of Dinhabah, and had at an early age developed marvellous skill in magic and the arts of witchcraft, and was employed by the king to foretell the future. But when king Angias was defeated and put to rout in battle by Zepho the king of Chittim, Balaam forsook him and went over to Zepho, by whom he was received with great honor, and immediately made his chief diviner and magician. He now aided and abetted Zepho in stirring up the Hittites, Edomites and Ishmaelites to make an invasion of Egypt, for the purpose of taking vengeance of the Israelites for the defeats they had inflicted upon the children of Esau in a former war under the leadership of Joseph. This expedition, however, suffered a complete defeat, and we find that Balaam returned with Zepho to Chittim, and there remained until the death of Zepho, when he departed from Chittim and came to Egypt to Pharaoh, who gladly received him—for he had heard of his great wisdom—and gave him presents and exalted him, and made him one of his chief councillors. Among the number of these councillors are mentioned Jethro the Midianite and Job the Uzite (Balaam is strangely identified, by the Rabbins, with Elihu the companion of Job.) Balaam now dwelt in Egypt in high honor with all the nobles of the realm who made much of him, for they coveted to learn his wisdom. At this time the children of Israel had greatly increased and multiplied in numbers, and the Egyptians were filled with dread lest the Israelites should resolve on seizing upon the supremacy and should subjugate them; moved by this fear Pharaoh, at the advice of his councillors, instituted

those measures of oppression and persecution spoken of in the first chapter of Exodus. Five years thus passed, and as Pharaoh sat on his throne one day he fell asleep, and dreamed that he saw an old man standing before him holding a pair of scales, and the old man lifted up the scales before Pharaoh, and put all the princes and nobles and great men of Egypt, tied together, into one scale, and he put into the other a sucking kid; and the kid outweighed all that was in the first scale. When the king awoke, he was troubled at the vision of his dream, and called together his wise men and magicians, and rehearsed unto them his dream, and asked them the interpretation thereof. And Balaam, who, with his sons Jannes and Jambres, was present at the council answered and said: This means nothing else but that a great evil will spring up against Egypt in the latter days. For a son will be born to Israel who will destroy all Egypt and its inhabitants, and bring forth the Israelites from Egypt with a mighty hand. Now, therefore, O king, take counsel upon this matter, that you may destroy the hope of the children of Israel and their expectation, before this evil arise against Egypt. And the king in dismay said: What shall we do? All that we have heretofore devised against this people has failed. And Balaam suggested to Pharaoh, that he ask the opinion of his other two chief councillors upon this matter. And the king forthwith did so. Whereupon Jethro the Midianite answered and said: May the king live forever! If it seem good to the king, let him cease from destroying the Hebrews, and desist from them, and let him not stretch forth his hand against them; but if it be thy will that they shall not dwell in Egypt, send them forth from here, that they may go to the land of Canaan, the land where their ancestors sojourned. And when Pharaoh heard the words of Jethro he was very angry with him, so that he rose with shame from the king's presence, and went to Midian, his land, and took along with him Joseph's stick (which subsequently became the rod of Moses.) Then the king turned to Job the Uzite, and asked his advice. And Job replied: Behold all the inhabitants of the land are in thy power, let the king do as it seems good in his eyes. Lastly the king said to Balaam: Speak now thy word, that we may hear it. And Balaam said: Of all that the king has counselled against the Hebrews will they be delivered, and the king will not be able to prevail over them with any counsel. For if thou thinkest to lessen them by flaming fire, thou canst not prevail over them; for surely their God delivered Abraham their father from the fire ('Ur) of the Chaldeans. And if thou thinkest to destroy them with the sword; surely Isaac their father was delivered from it, and a ram was placed in his stead. And if, with hard and rigorous labor thou thinkest to lessen them, thou wilt not prevail even in this; for their father Jacob served Laban in all manner of hard work, and prospered. Now therefore, O king, hear my words, for this is the counsel which is counselled against them, by which

thou wilt prevail over them, and from which thou shouldst not depart. If it please the king, let him order all the children which shall be born from this day forward to be thrown into the water, for by this canst thou wipe away their name; for none of them, nor of their fathers, were tried in this manner. And this counsel of Balaam pleased Pharaoh and his princes, and the king immediately had it carried out. But God miraculously saved alive all the Hebrew children that were thrown into the river. During this time Moses was born, and, when a little babe, was rescued from the river and adopted by Bathia, the daughter of Pharaoh; and when he was three years old Bathia presented him before the king as he sat in state one day, with the queen sitting beside him, and Balaam with his two sons, and all the princes and wise men of the realm waiting attendance upon the king. And the child Moses, as he sat in the lap of Bathia alongside of the king, stretched out his hand and took the royal crown from the king's head, and placed it upon his own head. [Another version of this tradition is that Pharaoh being pleased with the beauty of the child, took him up in his arms and kissed him, and, to gratify his daughter, playfully took the crown from off his own head and placed it on the head of the youthful Moses; but the child eagerly caught at it, and threw it on the ground, and, alighting from Pharaoh's knee, he danced round it and finally trampled it under his feet]. At this the king and his council were greatly shocked; and the king asked of his councillors, what should be the judgment against the boy on account of this act. And Balaam answered the king before the princes, and said: Remember now, O my lord and king, the dream which thou didst dream many days since, and that which thy servant interpreted unto thee. Now, therefore, this is one of the Hebrew children, in whom is the spirit of God, and let not my lord the king imagine that this young child did this thing ignorantly; for he is a Hebrew boy, and has wisdom and understanding, though he be but a child, and with intelligence has he done this, and chosen unto himself the kingdom of Egypt. For this is the manner of all the Hebrews to deceive kings and their nobles, to do all these things cunningly, in order to make the kings of the earth and their men tremble. And Balaam proceeded to cite various examples of the cunning and trickery practised by Abraham, Isaac and Jacob, and finally closed by saying: Now therefore, my lord king, behold this child has risen up in their stead in Egypt, to do according to their deeds and to act deceitfully with every king, prince and judge. If it please the king, let us spill his blood upon the ground, lest he grow up and take away the government from thy hand, and the hope of Egypt perish after he shall have reigned. But the king hesitated, and decided to take further counsel; and by the Providence of God the life of Moses was spared. When Moses grew up he went frequently to Goshen to visit his brethren the children of Israel, and he observed how they were oppressed, and groaned under

their burdens. And he asked, wherefore the yoke was pressed so heavily upon their necks? And they told him all, and informed him of the counsels which Balaam had counselled against them, and also what he had counselled against him in his infancy, in order to have him put to death when he had taken the king's crown from off his head. And when Moses heard these things his affections were alienated from Pharaoh, and his anger was kindled against Balaam, and he was filled with animosity toward him, and lay in ambush day after day seeking a chance to kill him. And Balaam perceiving that the young man Moses was bitter against him, and being afraid of his increasing power, departed with his two sons, Jannes and Jambres, and fled to the land of Cush to Kikianus, king of Cush. And about this time Kikianus became involved in a war with his enemies, and when he left his capital city at the head of a mighty army to prosecute the war, he left behind him Balaam as regent during his absence. And while the king was away engaged in war, Balaam conspired against him, and bewitched the people with his enchantments, and persuaded them to rebel against king Kikianus, and refuse him admittance when he should return. And the people swore allegiance to Balaam and made him king over them, and his two sons captains of the army; and he then set to work strengthening the city on all sides. On two sides he raised immense walls, on the third side, between the Nile and the city, he dug countless canals or ditches, into which he let the water rush; and on the fourth side he, by means of his magic and enchantment, assembled innumerable serpents. Thus he made the city absolutely impregnable. When king Kikianus returned from the war, he beheld his capital all fortified, and wondered thereat; but when he was refused admittance, he knew that there was treason. After several unsuccessful attempts to capture the city by assault, in which he was repulsed with great slaughter, the king then settled down to a protracted siege, convinced that the only hope of reducing the city was by famine. While Kikianus was thus investing his capital city, Moses took refuge in his camp—for he had been compelled to flee for his life from Egypt from Pharaoh who sought to kill him for having slain the Egyptian—and the king received him and treated him with honor and respect, and made him one of his counsellors. Meanwhile the siege protracted itself through nine years, and Kikianus fell sick and died; thereupon the chief captains of his army assembled to elect a king, who might carry on the siege with energy, and reduce the city speedily; for they were weary of the long investment, and they unanimously elected Moses to be their king, who was now twenty-seven years of age.

Directly he was crowned he put into execution a stratagem for capturing the city; he ordered his soldiers to go into the woods, and catch and bring back as many young storks as they could find, and then to rear them and teach them to dart down upon things, after the manner of young hawks. And

his people carried out all his instructions, and when the storks were grown and well trained, he commanded that they should be starved for three days. And when it was the third day, he marshalled his army in battle array opposite the side of the city where the serpents were, and then ordered his men to let loose the storks ; and they did so, and the storks flew up into the air, and spied the serpents, and pounced down upon them, and before the serpents could flee to their holes they devoured and destroyed them all. Thereupon the army raised a great shout, and charged against the city, and took it by storm, and put the inhabitants to the sword, yet not one of the besieging army was slain. And when Balaam saw that the city was taken, he opened the gate, and he and his two sons and eight brothers made their escape, riding upon a cloud, and returned to Egypt to king Pharaoh, and they were the sorcerers and magicians who are mentioned in the book of the law, as withstanding Moses when the Lord brought the plagues upon Egypt. When the plague of " grievous hail " smote the land of Egypt, Balaam is said to have disregarded the words of warning Moses uttered, and left his cattle out of doors and unprotected, and they were all destroyed by the hail. Some time after this Balaam departed from Egypt and took up his residence in Mesopotamia. And in the thirty-sixth year of the children of Israel's departure from Egypt, Sihon king of the Amorites got into a war with the children of Moab, and he sent messengers unto Beor and Balaam his son, who were then living in Pethor in Mesopotamia, to get them to come and curse Moab in order that he might gain the victory over it. And, in compliance with the request, Beor and Balaam his son came to the city of Sihon, and cursed the Moabites and their king ; and thereupon Sihon confidently went forth to battle with the Moabites, and the Lord delivered them into his hands, and he slew the king of Moab, and took possession of all their cities, and likewise took Heshbon from them. Wherefore Beor and Balaam his son, the proverb speakers, uttered these words, saying : " Come unto Heshbon, let the city of Sihon be built and established. Woe unto thee, Moab ! thou art undone, O people of Chemosh." (Num. xxi. 27, 29.)

As to his person, Balaam is represented as being lame, and it is said he squinted, or was blind of an eye. Such in brief is the Rabbinic legendary history of Balaam, up to the period of his life when we find him associated with Balak. (*Sepher ha-Jasher*. See S. Baring-Gould's *Legends of the Patri. and Proph.*).

Mohammedan traditions add comparatively little to the above, they, however, state that Balaam was the son of Bâ'ura the son of Bâ'ar the son of Aid the son of Mârat the son of Lût (Lot), and was a Canaanite of the city of Balqa, a city of the giants (Anakim), and that he read the books of Abraham, where he got the name of God, (Jehovah), by virtue of which he predicted the future, and obtained from God whatever he asked; this procured him renown far and wide. He is said to

have been one who "answered the call," that is, professed the religion of the true God, but in consequence, however, of his prevarication, God became angry with him, and left him to himself, so that he fell into infidelity. He is supposed to be mentioned in the Koran (*Sura.* vii.). By many Balaam has been identified with the Arabic wise man Lokman, the Æsop of the East.

NOTE 16, PAGE 21.

His very Command. This corresponds very nearly to the use of *Memra* ("the Word") in place of the name Jehovah by the Targumists. Our author specifies it, a few lines further on, as meaning the "Agent," or "Agency of the Creator." In the Talmud, we read, that one of the names applied in Scripture to the Holy Ghost is "Command." (See Deusch's Art. *Islam*, in the Quarterly Rev. Oct. 1869, page 293.).

NOTE 17, PAGE 21.

The companion of Bila'am. In Num. xxii. 22, we are told that, "his two servants were with him," and these Jewish tradition state were his two sons Jannes and Jambres. (*Targum of Jonathan*). The Mohammedan story of how Balaam was induced to accompany the messengers is, that when the people found that Balaam, in obedience to the command of God, refused to go with them, the judges of the people came together and laid a plan to bribe his wife; for they say, she was a holy person (fakîr), and he was wont to listen to her advice; and ten nobles were sent unto her, each one carrying a gold dish full of coin, and, when they presented these to her, she came to Balaam and importuned him, saying: Return again unto thy Lord, and ask him to allow thee to aid them, and invoke against their enemies. And she ceased not until he consented. But no answer was vouchsafed unto him. Thereupon his wife said to him: Verily thy Lord has left to thee the choice in the matter of invoking against them, for if He allowed thee not, certainly He had expressly interdicted thee. And upon this he mounted his ass, and rode away with them. (*Kisas el-anbiyâ*, page 181.).

NOTE 18, PAGE 21.

A place between walls in a field. Rather singularly the Targum of Jonathan has here the following: "And the angel of the Lord stood in a narrow path that was in the midst between the vineyards, in the place where Jacob and Laban raised the mound, the pillar on this side and the watch-tower on that side, that neither should pass the limit to do evil to the other." (Cf. Gen. xxxi. 51).

NOTE 19, Page 22.

God put speech on the tongue of the animal. The Rabbins hold that there were ten things created after the founding of the world at the coming in of the Sabbath between sunset

and sunrise, to wit—the manna; the well; the rod of Moses; the worm Shamir; the rainbow; the cloud of glory; the mouth of the earth; the writing on the tables of the covenant; the demons; and the speaking mouth of the ass. (*Targum, Jon.*).

NOTE 20, PAGE 23.

And he turned away the evil eye from them. A belief in the baneful influence and power of the "evil eye" is well nigh universal in the East, and dates from an early antiquity; that the Hebrews likewise believed in this, is shown by such passages as Prov. xxiii. 6; xxviii. 22; Mark, vii. 22, &c. As to the perpetual dread and fear the modern Orientals have of it, and the charms and other means they resort to, to counteract and ward off its noxious influence see Lane's *Modern Egyptians.*

NOTE 21, PAGE 25.

And the kings did what he recommended unto them. In the account of the children of Israel's falling into sin through the daughters of Moab, as related in Num. xxv. Balaam is not mentioned as connected in any wise with the event; but that he was at the bottom of it and instigated the Moabites thereto is indisputably proved by the frequent references to it in Scriptures directly connecting him with it; see Num. xxxi. 16; Rev. ii. 14. The circumstances attending Balaam's counseling this plot are more or less fully dwelt upon by various profane authors, all, however, substantially agreeing, in the main facts, with the account here found. Josephus says: "Balak being very angry that the Israelites were not cursed, sent away Balaam, without thinking him worthy of any honor. Whereupon, when he was just upon his journey, in order to pass the Euphrates, he sent for Balak and for the princes of the Midianites, and spake thus to them; 'O Balak, and you Midianites that are here present; for I am obliged, even without the will of God, to gratify you. It is true, no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth; nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune, nor will it permit any such calamity to come upon them, whereby they may all perish. But some small misfortunes, and those for a short time, whereby they may appear to be brought low, may befall them. But after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions. Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you send them to be near the Israelites' camp, and give them in charge, that when the young men of the He-

brews desire their company, they allow it them. And when they see that they are enamored of them, let them take their departure; if they entreat them to stay, let them not give their consent, till they have persuaded them to leave off their obedience to their own laws, and the worship of that God who established them, and to worship the gods of the Midianites and Moabites; for by this means God will be angry at them." (*Antiq.* bk. iv. chap. 6.). The Targumist's account is very brief, it is simply stated that: Balak, in accordance with the counsel of wicked Balaam, established the daughters of Midian in booth-stalls at Beth Jeshimoth, by the snow mountain, and they there sold various kinds of cakes for less than their price; and in the trafficking that ensued they seduced and led into idolatry the Israelites. (*Targ. of Jon.*). The Mohammedan story is as follows: Balaam, when he found that he could not invoke against the children of Israel, and after he had said, Woe unto you! this (Moses) is the prophet of God, and with him are the angels and the faithful, addressed his people, saying: The world and the future has gone to me, and nothing now remains except stratagem and artifice, so I will give unto you command and make use of stratagem. Prepare women, and adorn them and give them wares, and send them to the encampment of the Israelites to sell and buy in it, and command them that, no woman shall hold herself back from letting a man do with her as he will; for, verily, if a man of them commit fornication, ye will have accomplished enough for their destruction. And they did this. (*Kisas el-anbiyâ.*)

Note 22, Page 25.

The chief of the tribe of Shim'aun. In Num. ii. 12 and 13, we read that the captain of the tribe of Simeon was Shelumiel the son of Zurishaddai, and his host was fifty-nine thousand and three hundred, and in Num. xxv. 14, that, "the name of the Israelite that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites." Josephus, the Rabbins and Mohammedan writers all relate quite a lengthy conversation as having taken place between Moses and Zimri, at the time the latter took unto himself the Midianitish princess.

Note 23, Page 25.

The daughter of the king. In Num. xxv. 15, we find it stated that, she was named Cozbi, and was the daughter of Zur who was head over a people, and of a chief house in Midian; and in Num. xxxi. 8, Zur, we are informed, was one of the five kings of Midian slain by the children of Israel.

Note 24, Page 25.

Four thousand men. Possibly the text here is faulty, and through carelessness the word "twenty" has been omitted,

and should read "twenty-four thousand" in place of "four thousand;" for we read above that twenty-four thousand girls were sent to the camp by the Midianites, and in Num. xxv. 9, we are told that, "those that died in the plague were twenty and four thousand." But on the other hand St. Paul gives the number as "twenty-three thousand" (1 *Cor.* x. 8.). Josephus says "fourteen thousand" (*Antiq.* iv. 6.), and the Mohammedans swell it to "seventy thousand in one moment" (*Kisas el-ambiyâ*); so our author may have intentionally, for some reason, put it at "four thousand" as it now stands.

Note 25, Page 25.

Fînahas (*Phînehas*) *the imam.* The memory of Phinehas is greatly revered among the Jews and Samaritans, especially the latter, whose priests fondly speak of him as "our father" and proudly boast that they preserve the unbroken succession in the priesthood from him, under the covenant that God made with him (Num. xxv. 13). The Rabbis identify his maternal grandfather, Putiel, with Jethro, the Midianite, and bring this forward as adding greater lustre to his zeal against Midian, and enhancing his glorious destiny. They moreover identify Phinehas with "the prophet" of Judg. vi. 8; and also ascribe unto him the verse which closes the book of Joshua. In the *Targum* of Jon. (Num. xxv.) the slaughter of Zimri and Cozbi is accompanied by twelve miracles, and the covenant made with Phinehas is expanded into a promise, that he shall be "the angel of the covenant, shall live forever, and shall proclaim redemption at the end of the world."

Note 26, Page 26.

He commanded Yûshâ the son of Nûn. In the Biblical account of this expedition Joshua is not spoken of as commanding it, though it is true he had already, previous to this, been appointed by Moses as his successor in the leadership of the children of Israel. Phinehas alone is mentioned as going forth with the troops in the war against Midian, not, however, in the capacity of military leader, but rather as the priest with the paraphernalia of his office; for it did not belong to the priestly office to conduct armies, (Num. xxxi. 6.), it is therefore highly probable that Joshua was in fact the general-in-chief in this war.

Note 27, Page 27.

They cried out the Law against him, and put him to death. The law here invoked against Balaam is probably that found in Deut. xviii. 10, 11, 12. In the Targum is to be found the following strange story about the circumstances connected with the death of Balaam: "And it came to pass, that when the guilty Balaam beheld Phinehas the priest pursuing after him, he made use of a magic spell and flew up into

the air of heaven. Immediately Phinehas pronounced the great and holy Name, and flew up after him, and seized him by his head and hurling him down, drew his sword and wished to put him to death; but he opened his mouth with words of supplication, and said to Phinehas: If thou wilt preserve my life, I swear unto thee that during all the days that I may live, I will not curse thy people. Phinehas answered and said unto him: Art thou not Laban the Aramean, who desired to destroy our father Jacob, and went down to Egypt for the purpose of destroying his seed, and after they had come forth from Egypt, stirred up against them wicked Amalek, and art now even aroused to curse them? And when thou didst perceive that thy works availed naught, and that the Word of the Lord hearkened not unto thee, thou didst give wicked counsel unto Balak, to establish his daughters at the cross-roads to seduce them, and there fell of them through this cause twenty-four thousand. Wherefore it is impossible to longer preserve thy life. And forthwith he drew his sword from its sheath and killed him." (*Pseudo-Jon.* Num. xxxiii. 8.).

NOTE 28, PAGE 30.

The deluge of fire, and the day of vengeance and reward. The destruction of the world by fire, and the final Judgment Day, is believed in alike by Jews, Samaritans, Christians and Moslems. The words "deluge of fire" are here used antethetically to the former deluge of water that destroyed the world. In the N. T. we find St. Peter makes use of the same comparison: "Whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment." (2 Pet. iii. 6, 7.)

NOTE 29, PAGE 30.

Defined the time of his return unto them. The Samaritans hold to the belief that in the fullness of time the spirit of Moses will descend from heaven and take another body and reign over all nations. Such is their doctrine as to the character of the expected Messiah, whom they call el-Muhdy (the Guide).

NOTE 30, PAGE 31.

A pillar of divine fire descended. The tradition as preserved by Josephus, touching the incidents connected with Moses' death, is strikingly similar to the one here recorded, he says: "Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bid them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. Whereupon they thought

they ought to grant him that favor, to let him depart according as he himself desired, so they restrained themselves, though weeping still towards one another. All that now accompanied him were the elders, and Eleazar the high priest, and Joshua their commander. And as soon as they were come to the mountain called Abarim, he dismissed the elders, and then as he was embracing Eleazar and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley." (*Antiq.* bk. iv. chap. 8, sec. 49).

NOTE 31, PAGE 31.

Where is one who brought to life the dead.....besides thee? In the Bible we find no intimation that Moses ever performed any such miracle as bringing to life the dead, yet the Samaritans here, as well as in their religious hymns, attribute to him the exercise of this miraculous power. There is a legend of the Moslems, recorded by Tabari, to the effect that, when Moses went up into Mount Sinai to receive the Tables of the Commandments, he took with him the seventy elders, and on the Mount a cloud came down and enveloped Moses, and hid him wholly from their view; and when he had received the Commandments, and came forth out of the cloud unto them, the elders murmured that they had not also received the revelation, whereupon the cloud enveloped them also, and they heard all the words that had been spoken to Moses. Then the wrath of God blazed forth, and a thundering was heard so great and terrible that they fainted and died. But Moses feared, and he prayed to God, and the seventy men were restored to life again, and came down the Mount with him.

NOTE 32, PAGE 32.

Fasted 120 *days, including the nights.* The Samaritans along with the Jews believe that Moses was three separate times with God in the Mount for the space of forty days and nights, and in support of this, they cite Ex. xxxii. 30, 31; Deut. ix. 9, 18 25.

NOTE 33, PAGE 33.

O one who killed the Nîl with his rod! This has reference to Moses' smiting with his rod the river of Egypt and turning its waters to blood, so he is here figuratively said to have "killed" the Nile.

NOTE 34, PAGE 34.

Mûsa, Kalâmu'l-lâh. This is the title universally applied to Moses by Mohammedans. It means "the one who held direct converse with God."

NOTE 35, PAGE 39.

Nabîh, and his cousin, of the tribe of Manashshah. In the Bible Nabîh, or Nobah, as he is there called, is mentioned

only but once (Num. xxxii. 42), and his genealogy is not stated, but from the connection it is evident that he was a descendant of Manasseh, and a prominent warrior in his tribe. In Chapter xxxvii. of this Chronicle we have his pedigree given as "the son of Gilead, the son of Machir, the son of Manasseh, the son of Joseph, etc." His cousin here spoken of is, in all probability, Jair who is associated with him in the conquest of Trans-Jordanic towns in Num. xxxii. 41, 42, and who was, as we are told in 1 Chron. ii. 21, 22, the son of the daughter of Machir, and therefore first cousin to Nobah. According to the Jewish tradition Nobah was born in Egypt, died after the decease of Moses, and was buried during the passage of the Jordan (*Seder Olam Rabba*, ix).

Note 36, Page 43.

Whoever flees away is safe, but whoever remains shall perish. There is a story recorded in the Jerusalem Talmud to the effect that, before Joshua proceeded to lead the children of Israel to the conquest of the Holy Land he sent a deputation unto the inhabitants of Canaan to proclaim unto them, "Let whosoever who would escape death, leave the country." (Tract. *Terumoth*).

Note 37, Page 44.

Rahab the innkeeper. The word translated here "innkeeper" (*funduqiyeh*) is the same word employed by the Targumist (*pundekitha*) in Josh. ii. 1, to describe Rahab. Josephus speaks of her only as keeping an inn, and the Jewish commentators (Kimchi, Jarchi) adopt this view. According to St. Matthew i. 4, she subsequently married Salmon, a prince of Judah, and thus became the ancestress of David. The Rabbinic story is, that Rahab was not a Canaanite, but of some other Gentile race, and was only a sojourner in Jericho, that she was ten years old when the Israelites left Egypt; she played the harlot during the forty years in which the Israelites were in the desert; she became a proselyte when the spies were received by her, and that after the fall of Jericho. Joshua himself made her his wife, and by him she became the ancestress of the eight prophets Jeremiah, Maaseiah, Hanameel, Shallum, Baruch, Ezekhiel, Neriah and Seriah, and also of Huldah the prophetess. (See authorities cited in *Kitto's Bib. Cycl.* art. Rahab).

Note 38, Page 45.

The tablets whose writing was of Divine light. There is a hymn in the Samaritan liturgy which sets forth the belief held by the Samaritans as to the nature of the inscription on the tables of stone, and what is there said sheds considerable light on this phrase. In this hymn (we quote Juynboll) "dicuntur duæ Legis tabulæ firmæ fuisse, et conscriptæ digito divino, s. digito ignis ardentis, et fulguris instar splenduisse, quin pellucidæ fuisse, ita ut quæ iis inscriptæ essent, in parte aversa legi possent" (Notes, page 229). The Moham-

medan story of the inscribing of the law upon the tables, dwells also with particular emphasis upon brilliancy of the light accompanying it. The tables upon which God wrote were fetched from Paradise by the angel Gabriel, and most of the authorities say they were huge gems. (Compare the statement of the Targum, that they were sapphire stones from the throne of glory. *Pseudo-Jon.* Ex. xxxi. 18.) And God wrote with a pen of light that was taller than the space between heaven and earth, and the earth glowed with light; and the letters were graven into the tables, so that they could be read on both sides. (*Kisas el-anbiyâ.*)

Note 39, Page 46.

Each one of them should write his name upon his stone. There is found in the Bible no mention of any inscription whatever being put on these stones; and so far as we are aware, the Samaritans stand alone in this tradition, as well as in the tradition that Joshua placed in order on Mount Gerizim the twelve stones brought out of the Jordan by the Israelites, where, it is said, they will remain, until el-Muhdy (the Messiah) shall appear. (*Robinson's Bib. Res.* vol. ii. p. 278.)

Note 40, Page 47.

The first year of the first period of seven years of the Yubîl. The word here translated "period of seven years" is the Hebrew word *shemittah* ("release"), and is employed to designate the period of seven years terminating with the Year of Release. The words "of the Yûbîl" here mean the period of forty-nine years closing with the year of Jubilee, which consisted of a succession of seven sabbatical years, the year of Jubilee in reality being the fiftieth year. From this we learn that the Samaritans hold that the law in relation to the cultivation of the land for six years and letting it lie at rest during the seventh, became obligatory from the very first entrance of the Israelites into the Promised Land, thus literally interpreting Lev. xxv. 2, "When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord." The best Jewish authorities, on the other hand, hold, that the law became obligatory fourteen years after the first entrance into the Promised Land, the conquest of which took seven years and the distribution seven more, then they cultivated it six years, and on the seventh year (i.e., the twenty-first after entering the land), the first sabbatical year was celebrated.

Note 41, Page 48.

The sea of el-Qulzum. This is the name by which the Red Sea is commonly known to the people of the East, it is derived from the ancient city Clysma, the site of which is near, or at the modern Suez: Qulzum being merely the Arabic form of the same name. Some Arabic authors, however, say, the sea is so named from the swallowing up, or drown-

ing of Pharaoh's host; Qulzum being a derivative of *qalzam* which has this signification; or, according to others, from its being hemmed in by mountains, from the same root. *Smith's Bib. Dict.*, art. Red Sea.

Note 42, Page 50.

I am of the messengers of God, who rule over punishments. In Joshua, v. 14, this angel is stated as being "captain of the host of the Lord," which, according to Jewish angelology would designate the archangel Michael; for they regard the angels as divided into several orders or classes, each class having an archangel at its head, the head or the first class being Michael, who is therefore chief prince of all the angels. From the expression here used it is evident, that the Samaritans likewise believe that the angels are divided into classes, one class of which preside over the execution of punishments. Probably direct reference is had here to what is said in Ex. xxiii. 21, concerning the angel that the Lord said He would send to accompany the children of Israel, it being there implied that he was an angel who punished transgressions.

Note 43, Page 52.

Ancient Yariha; and this city was devoted, destroyed, burned and converted into a mound, never to be built up, or restored, throughout eternal ages. In the Bible—Joshua viii. 28—we read: "And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day." It is a significant fact, worthy to be noted, that the Chronicle before us makes no mention whatever of Ai. The account here given of the destruction of Jericho is evidently founded upon Deut. xiii. 16, "And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof, every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again."

Note 44, Page 53.

And he found therein a goodly thing of gold, and a tongue of gold, their weight was 2250 mithqals. Joshua vii. 21. in the Hebrew text, reads: "..... among the spoil a goodly mantle of Shinar, and two hundred shekels of silver, and a tongue of gold of fifty shekels weight....." The Septuagint has: "an embroidered mantle." The Vulgate: "a scarlet garment exceeding good." Josephus: "a royal garment woven entirely of gold, and a piece of gold that weighed two hundred shekels." An Arabic *mithqal* is equal to about 72 English grains.

Note 45, Page 53.

And upon him were the jewels. And the jewel which was inscribed with the name of Yahûdah grew black. What is here said coincides directly with the general belief held by

the Jewish Rabbins, that the Urim and Thummim were identical with the twelve precious stones on the breastplate of the highpriest on which the names of the tribes of Israel were engraved, and that the mode in which Divine communication was given was by the intensity or obscuration of the light shining forth from a gem. Josephus gives expression to the same tradition, though he apparently identifies the Urim and Thummim with the sardonyxes on the shoulders of the ephod, yet he agrees fully as to the way in which an oracle was given. (*Antiq.* iii. bk. 8, chap. 9).

Note 46, Page 55.

And in Wâdy el-Mûjib. What is here referred to is more fully explained in Chap. xiii, where, in enumerating the various miracles that God had performed for the children of Israel, it is said: "He closed up the two mountains of the valley el-Mûjib (Arnon), that thou mightest pass over safely." The legend of a miracle having been wrought at the passage of the Arnon is very old, and is founded upon that most obscure citation from "The Book of the wars of Yahweh" contained in Num. xxi. 14, which our English Authorized Version, following the Jewish interpretation and the Vulgate, render: "What He did in the Red Sea, and in the brooks of Arnon. In explanation of this last clause, the *Targum of Jonathan*, giving the Jewish legend, says: "That the Edomites and Moabites hid themselves in the mountains to lie in wait for and destroy the people of the house of Israel; but the Lord of the world gave a signal to the mountains and they came together each to each, and they died, and their blood flowed in the valley close to Arnon." This it will be perceived differs from the Samaritan account in stating that the mountains enclosing the valley were miraculously brought together rather for the purpose of destroying the enemies of Israel, than that they themselves might have an easy and safe way of getting across this deep valley. In all probability the latter version of the legend arose from the deep, precipitous and almost impassable nature of this valley, which it was supposed the children of Israel could not have crossed without Divine aid. A modern eminent geographer, speaking of the canon of el-Mûjib, says: "So wild a production of nature as the Arnon fissure was undoubtedly well adapted in ancient times to form a powerful frontier..... It would be difficult to determine how the people of Israel in the time of Moses were able to overcome so powerful a natural and political barrier. It cannot be supposed that a whole nation, migrating with all its possessions, including numerous flocks and herds, would expose itself without necessity to the dangers and enormous difficulties of crossing so fearfully wild and deep a valley, for the purpose of penetrating into an enemy's country.....the Israelites most probably took the road higher up—that is, farther to the east—and thus avoided the deep precipices of the Arnon." (*Ritter*).

Note 47, Page 56,

The blessed mountain. This is Mount Gerizim, the holiest spot on earth to the Samaritans, the *kibleh* toward which they pray. Here, they believe, was the seat of Paradise, from which all the streams that watered the earth flowed forth; Adam had been formed out of its dust, and had lived upon it —the seven steps of stone used by Adam in coming out of Paradise, are still pointed out on its summit; here he built his first altar, and, later, here was raised Seth's altar. This was, indeed Mount Ararat, higher by 15 cubits than Mount Ebal —the next highest and next holiest mountain in the world, it was the one pure and sacred spot which, having risen above the waters of the flood, no corpse had defiled; here Noah came out from the ark, and built his altar, and offered up his sacrifice; this was the mount upon which Abraham laid his son Isaac on the altar to offer him up; on the summit of Gerizim Jacob rested his head when he saw the ladder in his dream, with the angels of God ascending and descending on it, and where upon awaking he said: "this is none other but the house of God (Beth-el), and this is the gate of heaven;" from this sacred spot were uttered the blessings that Moses commanded, and here Joshua reared his altar, and in later days built a temple; in its immediate neighborhood lie buried Joseph, Eleazer, Ithamar, Phinehas, Joshua the son of Nûn, Caleb and the seventy Ancients; here stood the Beit el-Muqaddas (the holy house) of the Samaritans for centuries until destroyed by the Jews; on this spot will first appear the Messiah, and bring from their hiding-place in the Mount the sacred vessels of the tabernacle of Moses.

In this Chronicle Gerizim is commonly called *Tûr-berîk* "Blessed Mount," or "Mount of Blessing," so styled, no doubt, from the circumstance that the blessings were pronounced from its summit. (Deut. xxvii. 12).

Note 48, Page 56.

Qiryah. This abbreviated form of Kirjath-jearim is met with once in the Bible, Joshua xviii. 28. In the Bible we find four cities mentioned by name in this connection, (Jos. ix. 17), here the city Chephirah is omitted.

Note 49, Page 58.

Kasahah. Probably the same city as is called Azekah in the Hebrew. Its site has not as yet been identified, and we are in utter ignorance as to what the later name of the place might have been.

Note 50, Page 59.

Mahzun. The identification of this place is a difficult matter. Possibly the word Mahzun is a corruption of *Maseron*, the name found in the LXX. (Joshua, xi. 8) in the place of Misrephoth-maim. Juynboll, however, inclines to the opinion that it is a corruption of Meirûn, the name of the

town lying some two hours distant, W.N.W. from Safed; and Conder reads Maharûn, and suggests that it is identical with the modern village of el-Mahrûneh near Dothan. (*Pal. Explor. Fund, Quar. Statement*, 1875, p. 187).

Note 51, Page 60.

They celebrated a grand feast. It is worthy to be noted that this Chronicle—as does also Josephus—places the solemnization of this festival *after* the successful conquest of the Holy Land; while, on the other hand, the text of the canonical Book of Joshua, as it now stands, places it directly after the capture of Jericho and Ai, (Jos. viii. 30–35), before in fact the Israelites had arrived at Mount Gerizim, and when this whole region was still in the hands of the enemy. One is compelled to believe these verses in the viiith chapter of Joshua are not in their proper setting, but are dislocated, and that they should be transferred to the end of chapter xi. where they seem to naturally and consistently belong. (See *The Speaker's Comment,* ad loco).

Note 52, Page 65.

In it were marvellous indicatory signs. The Jews likewise set great store by the study of the Law, and attribute to it similar virtues. Their *Phylacteries* and *Mezuzahs*, as is well known, are considered to possess miraculous powers in warding off evil spirits, diseases, death, and many other dire calamities. Particularly do the Jews lay emphasis on the idea that the devout study of the Law will insure long life to the student.

Note 53, Page 67.

The district embracing the excellent mountain. It is rather remarkable that here Caleb is associated with Joshua in the possession of the district embracing Mount Gerizim, when in the canonical Book of Joshua we are informed that he had assigned to him Hebron for an inheritance. As to Joshua's possession, both Jewish and Samaritan tradition agree in placing it at or near Shechem—Josephus says that, Joshua "lived in Shechem" (bk. v. 28). In opposition to this, the attempt in modern times to identify Joshua's city Timnath-serah (or Heres) with the present village of Tibneh, situated far south of Shechem in the mountains of Ephraim, is not very satisfactory.

Note 54, Page 69.

Their enemies were far removed from them and dispersed throughout the regions of the earth. Various profane writers corroborate this statement and give testimony to the expulsion of the Canaanites from the Holy Land and their migration to other regions. Moses of Chorêne, the Armenian historian, says: "When he (*i.e.*, Joshua) was destroying the

Canaanites, some fled to Agra, and sought Tharsis in ships. This appears from an inscription, carved on pillars in Africa, which is extant even in our own time, and is of this purport: 'We, the chiefs of the Canaanites, fleeing from Joshua the Robber, have come hither to dwell.'" (*Hist. Armen.* i. 18).

Procopius, the historian and secretary to Belisarius, in his description of Tigisis (Tangiers) a city of Numidia, relates the same fact, his words are: "Here there are two columns, made of white stone, near the great fountain, having carved upon them Phœnician letters, which read thus in the language of the Phœnicians: 'We are they who fled from the face of Joshua the Robber, the son of Nun.'" (*De Bello Vandalico*, ii. 10). This is clearly the language of an eye-witness. Procopius, it must be remembered, had accompanied Belisarius to Africa. Suidas the Lexicographer mentions the same in his Dictionary under the word Canaan. (*Rawlinson's Hist. Evidences*, p. 86). There is a story, preserved in Rabbinical legends, which represents that when Alexander the Great arrived in Palestine, the Gergesenes, or Girgashites, who had fled to Africa, came to plead their cause before him against the Israelites, for having expelled them and wrongfully taken possession of their territory.

Note 55, Page 70.

Shaubak. This king is here stated to be the son of Hâmam the son R'awân, king of the Persians; but in Chap. xxxvii. his genealogy is carried back further, and he is there said to be a descendant of Fût (Phut), the son of Ham, the son of Nûh (Noah). Outside of Jewish and Samaritan tradition we know nothing whatever about him, or his war with Joshua. In the lists of the kings of Persia no such name occurs. According to the account of him found in the book *Juchasin* he was the king of Armenia Minor, or that part of ancient Armenia lying to the west of the river Euphrates. The name was probably not uncommon in the East in former times; for we read that in David's time the captain of the host of Hadadezer, king of Zobah, bore the name Shobach. One of the leaders of the people in the time of Nehemiah was named Shobek; and there is a town in Arabia Petraea at the present day which bears the name Shâbek.

Note 56, Page 70.

The son of Yâfet the giant. In the next chapter this son of Japheth is said to have had "a thunderbolt of steel," and to have been accompanied by certain kings who possessed "instruments and implements of war, which they had inherited from their grandfather Nûh (Noah)." The book *Juchasin*, in its description of him, makes no mention of his having a thunderbolt, but only says of him that, he was a giant and could wield his spear against an indefinite number of men. In the book of Genesis (chap. x. 2) we read that Japheth had seven sons. Gomer, Magog, Madai, Javan, Tubal, Me-

shech and Tiras. Mohammedan legends ascribe to him eleven sons; (1) Sin, the ancestor of the Chinese; (2) Seklab, the ancestor of the Sclavonian races; (3) Magog, the ancestor of the Scynthians and Kalmuths; (4) Gomari, the ancestor of the Franks; (5) Turk and (6) Khalos, the ancestors of the Turks; (7) Khozaz, the ancestor of the Khozarans; (8) Rus, the ancestor of the Russians; (9) Souffan, (10) Ghoy and (11) Tarag, the ancestors of the Turcomans. The Moslem writers state that he was the eldest son of Noah, and that upon coming out of the ark Noah gave him a miraculous stone, upon which was written the great name of God, and which enabled him thereafter to cause rain at pleasure—the Turks say that, by means of this stone, Noah was able to guide the course of the ark without sail or oars. They ascribe to the sons and descendants of Japheth great wisdom, but say that no prophet was ever born among them.

Note 57, Page 70.

el-Qaimûn. This is the modern Tell Qaimûn, a commanding eminence standing at the eastern termination of Mount Carmel, and overlooking the broad plain of Esdraelon. Dr. Robinson describes it as follows: "From the southern end of the mountain (Carmel), and along its eastern base, comes down a narrow valley, Wady el-Milh, which separates Carmel from the lower rounded hills, that stretch off southeast as far as to Lejjûn . . . . . Tell Kaimon is on the eastern side of Wady el-Milh, at its mouth as it enters the plain; and is the northwestern termination of the hills which stretch off southeast. The position is conspicuous and important; commanding the main pass from the western portion of Esdrælon to the more southern plain. The name refers us at once to the *Cammona* of Eusebius and *Cimana* of Jerome, situated in the great plain, six Roman miles north of Legio (el-Lejjûn), on the way to Ptolemais. This is precisely the position of Tell Kaimon." Dr. R. also identifies this place with the ancient *Jokneam of Carmel*, where dwelt one of the Canaanitish kings in the time of Joshua (Jos. xii. 22), and adds the remark: "The position is sufficiently important for the site of a kingly city." (*Bib. Res.* Vol. iii. p. 114, 115).

Note 58, Page 71.

O murdering wolf. The reading in the book *Juchasin* is "O wolf of the evenings" (comp. Jer. v. 6), *i. e.*, the voracious wolf that prowls at night. The book *Shalsheleth Hakkabbalah* likewise has the same reading (p. 96).

Note 59, Page 71.

Thirty cities. This does not agree with the text of the canonical Book of Joshua, where their number is given as "thirty and one" (chap. xii. 24). The LXX, on the other hand, here reads "twenty-nine!"

NOTE 60, PAGE 73.

Merj Balâtâ. ("the Meadow of Balâtâ"). This is the great plain stretching east from the mountains Gerizim and Ebal: its modern Arabic name is *Mukhna.* Close to the foot of Mount Gerizim, on the edge of the plain, stands the present ruined hamlet of Balâtâ, this site the Samaritans call "The Holy Oak" or "The Tree of Grace," identifying it with the spot where stood in ancient days the "Oak of Shechem" (or Moreh). In Chapter xxix we find this same plain called "the hallowed (or pure) plain," and in Chapters xxxix and xlvii the term *Merj el-Baha* "Meadow of Beauty" is applied to it.

NOTE 61, PAGE 75.

Khalîlu'l-lâh ("the Friend of God"). This is the name by which Abraham is known among Mohammedans and the Arabic speaking peoples of the East. The title is often abbreviated to simply *el-Khalîl* "the Friend," and as such it is employed as the modern name of the city of Hebron. As a title applied to Abraham it is very old, being common among the ancient Hebrews (see 2 Chron. xx. 7; Is. xli. 8; James, ii. 23).

NOTE 62, PAGE 78.

And another lifted up on his five fingers five kings of cities, even Sadum (Sodûm). . . . . . Though the number of the cities of the plain were indeed five (Gen. xiv. 2,) still we are told in Deut. xxix. 23—and the same is implied in Gen. xix. 21—that only four of them were overthrown and destroyed. In the Book of Wisdom, however, it is stated that the five cities were destroyed (Chap. x. 6), and with this Josephus agrees; for he says "the shadowy traces of the five cities are still to be seen" (B. J. iv. 8. 4). The story here mentioned as to the part the angel took in the destruction of the cities is undoubtedly connected with the Mohammedan tradition of the event, which recites that, the angel Gabriel was ordered by God to destroy these cities, and that he went down and thrust his wing under four of them—some accounts say seven—and uprooted them, and bore them aloft on the feathers of his wing, and carried them so high that the inhabitants of heaven heard their cocks crowing and their dogs barking, and held them there until morning, and then turned them upside down and cast them to the earth, and rained upon them stones baked in Hell-fire, each stone being inscribed with the name of the person it should kill. (See Sale's *Koran,* vol. ii. p. 29; *Kisas el-anbiyâ,* p. 80; Merrick's *Hyât ul-Kulûb,* p. 275). The Talmud likewise associates the angel Gabriel with the destruction of Sodom. (Bab. Mez. 86 *b.*).

NOTE 63, PAGE 81.

The sea of darkness. According to the cosmogony of the Arabs the continents and islands of the earth are believed to be surrounded by "the Circumambient Ocean" (*el-Bahr el-*

Muhît), which ocean is described as bounded by a chain of mountains called Qaf, which was said to be composed of green chrysolite, the brilliancy of which imparts a greenish hue to the sky. Scattered over this ocean were unknown regions and innumerable islands, the abode of Jinns (Genii), and here was the throne of Iblis (the Devil). The remote western portion of the Muhît was called "the Sea of Darkness," adjoining which lay the region of darkness, so called because of its horrors, terrors and difficulties.

Note 64, Page 87.

Trumpets of clamor, i. e., trumpets of alarm, signal trumpets on which alarms were sounded. The Arabic here is an exact rendering of the Hebrew words *shophroth hayyovlim* (Josh. vi.), which in the Authorized Version, following the interpretation of the Rabbins, are translated "trumpets of rams, horns," but which should rightly be translated "trumpets of jubilee," or "alarm-trumpets."

Note 65, Page 87.

el-Lejjûn. The modern Arabic form of the name of the ancient city, Legio, mentioned by Eusebius and Jerome, and situated on the western border of the great plain of Esdrælon. Dr. Robinson has identified it with the site of the more ancient Megiddo of the Old Testament (*Bib. Researches*, vol. iii. p. 118). It lies six Roman miles distant from el-Qaimûn, where were encamped the forces of the enemy. cf. Note 57.

Note 66, Page 91.

Fire! Fire!! no rest and no repose!. The word "Fire" is used here by metonymy for "war," a thing of frequent occurrence in the Oriental languages, and the whole expression is a stirring and impassioned utterance on the part of Nabîh, intended to arouse his army to the highest pitch of zeal in hastening to the succor of Joshua. Juynboll, however, translates this phrase quite differently, his rendering being: "*ignem, ignem* (*largiatur Deus*), *nullus viae est dux, nullus locus quietis!*"

Note 67, Page 91.

The great meadow. The plain of Esdraelon, the modern Arabic name of which is *Merj ibn 'Amir* "the Meadow of the son of 'Amir."

Note 68, Page 92.

O Nabîh, what is the matter with thee that thou barkest?. There is a play here upon words which it is impossible to bring out in the translation, the word *tanbahu*, "thou barkest" being used as a play upon the name *Nabîh*.

Note 69, Page 94.

The west wind was returning each missile unto its hurler. A miracle similar to this is related in the Moslem traditions concerning Mohammed. The story runs that: "At the battle of *Ahzâb*, *Abûsufyân* ordered a division of seven thousand archers to discharge their arrows in a simultaneous volley at Mohammed's army. This order coming to the ears of the Musulmâns caused much terror and alarm among them; but the prophet waved his victorious sleeve in the air, and when the volley was discharged God sent a wind which drove each arrow back to pierce and wound its master!" (*Merrick's Hyât ul-Kulûb*, p. 177).

Note 70, Page 94.

Until the horses plunged in blood up to their nostrils. The same thing is related by the Talmudists to have occurred at the capture of Bether, in the Jewish revolt under Hadrian, A. D. 135; for they tell us that so great was the slaughter there that "the horses waded up to their mouths in blood." (*Münter, Biblioth. Sac.* 1843, p. 440). Compare Rev. xiv. 20.

Note 71, Page 98.

Yûsh'â the son of Nûn reigned forty-five years. In the Bible we are not informed as to the length of Joshua's administration. Josephus (*Ant.* v. 1. 29), gives the number of years that Joshua ruled Israel as twenty-five, but according to other Jewish chronologers it was twenty-seven years. Eusebius ('*Præpar. Evang.* 'x. 14) states that some assigned thirty years to it, while on the other hand some chronologers have endeavored to reduce the period to twenty-one years, and others to seventeen years, and still others to seven years.

Note 72, Page 99.

Merj el-Bahâ (Meadow of Beauty). See note 60. In the Samaritan Version of the Pentateuch, Gen. xii. 6, this plain is called "the Plain of Vision," and the Vulgate here reads "convallem illustrem," which seems to be quite closely allied to the name Merj el-Bahâ.

Note 73, Page 99.

Abîl, the son of the brother of Kalab. By Abîl is undoubtedly here meant Othniel, the son of Kenaz, Caleb's younger brother, who, we are told in Judges iii. 9, was the first judge over the children of Israel after the death of Joshua. The length of his rule is here stated to have been nine years. The book of Judges does not inform us how long his administration lasted, but Chap. iii. 11, seems to imply that it extended through a period of forty years.

Note 74, Page 99.

Kefr Ghuweirah. Its more modern name is 'Awertah. In

Joshua xxiv. 30 the place is called "Timnath-serah," and in Judges ii. 9 it is given as "Timnath-heres." In later times it became known by the name of "Kefr Heres." The present little village, which marks the site of the ancient city, lies but a few miles south of Nabulus on the range of hills which skirt the plain of Mukhna toward the west. Jews and Samaritans alike unite in identifying this as the place where Joshua and Caleb were buried, and there are Jewish traditions to the effect that the sepulchre of Joshua was once adorned with an image of the sun in memory of the miracle at Ajalon, and to indicate that it was the tomb of the man who had caused the sun to stand still. The Septuagint and also the Arabic Version of Saadias add to Josh. xxiv. 30 the statement that in the sepulchre of Joshua were deposited the flint knives with which the children of Israel were circumcized at Gilgal. See Note 53, and 77.

NOTE 75, PAGE 99.

Tarfi'a of the tribe of Afrîm. This leader, who is said to have waged war with the king of Ammon, is probably to be identified with Jephthah the Gileadite who conducted the war against the children of Ammon, though their names are not at all similar and the former is said to have been of the tribe of Ephraim, while the latter was a Gileadite.

NOTE 76, PAGE 101.

He died and was buried in that place. "The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at *'Awertah*, four miles S. E. of Nablus. It stands in the centre of the village, inclosed within a little area or compound, which is overshadowed by the thickly-trellised foliage of an ancient vine. A small mosque joins the wall of the compound. Outside the village, on the next hill, is a larger inclosure, containing the tomb of Eleazar, and a cave ascribed to Elijah, overshadowed by two venerable terebinth trees, surrounded by arcades, and forming a retired and truly charming spot. The local tradition asserts that *'Awertah* and its neighborhood are the 'Hill of Phinehas'." (Smith's *Bib. Dict.* vol. iii. p. 2513). See note 74.

NOTE 77, PAGE 101.

'Uzî, the last of the vicegerents of the Lord. According to 1 Chron. vi. 5, 6, 51; Ezr. vii. 4, Uzzi was the son of Bukki the son of Abishua the son of Phinehas the son of Eleazar, the son of Aaron, thus making him the sixth high-priest from Aaron. The Samaritans, on the other hand, make him the seventh high-priest, their list having the name Sisi inserted as the son of Abishua and father of Bukki (Chron. of Abu'l Fath).

NOTE 78, PAGE 102.

The books of Bila'âm. Various Rabbinic traditions make mention of the writings of Balaam. One is to the effect that

the account of him in the book of Numbers was written by himself, and that Moses extracted it from his writings and inserted it bodily in the Pentateuch. Another alleges that the "wise men from the east" of Matt. ii. were disciples of his school, and had acquired their knowledge of the star of the Messiah from a study of his books.

Note 79, Page 103.

El-Miat, *i. e.*, "the one hundred," and *el-Miatai* means "the two hundred."

Fer'ata, *i. e.*, "branching out." This is the ancient city Pirathon, mentioned in Judg. xii. 15 as the burial-place of Abdon the son of Hillel, and situate "in the land of Ephraim, in the mount of the Amalebites." The present village stands upon an eminence or "Tell," six miles S. S. W. of Nâbulus, and about a mile and a half off the road leading from the latter place to Yafa by way of Hableh (*Rob. Researches*, vol. iii. p. 134).

Note 80, Page 104.

The year 361. . . . . This number is undoubtedly an error, and it should be 261 to agree with the statements made in Chapters XXXVIII and XXXIX.

Note 81, Page 105.

Then he turned to look again, and could find neither cave nor sign nor writing. The tradition concerning the hiding of the sacred vessels of the temple is a common one to Jews, Samaritans and Mohammedans, though each connect the circumstance with a different person and time. The subject is an interesting one, and it may be well to here give some of these stories of this event, in order that it may be seen wherein they agree and wherein they differ. The Jews have several different versions of the story, the one found in 2 Macc. 11, is the most authentic, and there we read that, "It is also found in the records, that Jeremy the prophet. . . . . being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the alter of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, 'As for that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was showed unto Moses, and as when Solomon desired that the place might be honorably sanctified. . . . .'" Another version of the same story is contained in the work entitled *De Vitis Prophetarum*, falsely attributed to S. Epiphanius, this runs

that, "Before the destruction of Jerusalem, he (Jeremiah) hid the ark of the covenant in a rock, which opened for the purpose, and closed upon it. Then said he to the princes of the people and to the elders: 'The Lord has gone up from Sinai, but He will come again with His sacred power. And this shall be the token of His coming,—all nations shall bow before the Wood.' Then the prophet continued: 'None of the priests and prophets shall open the ark, except Moses, the elect of God; and Aaron shall alone unfold the tables it contained. At the Resurrection, the ark shall arise out of the rock first of all, and it shall be placed upon Mount Zion. Then all the saints will go there and await the Lord, and they will put the enemy to flight who seeks their destruction.' Having said these words, he traced with his finger the name of God upon the rock, and the name remained graven there as if cut with iron. Then a cloud descended upon the rock and hid it, and no man has seen it since. It is in the desert, amongst the mountains, where are the tombs of Moses and Aaron. At night a cloud of fire shines above the spot." (S. Baring-Gould's *Legends of the Patri. and Proph.* p. 437.) A very different version of this tradition, found in the *Apocalypse of Baruch*, introduces an angel as the chief actor, instead of Jeremiah. Shortly before the destruction of Jerusalem, it goes on, this heavenly being descended to Jerusalem, alighting on the Temple, to save it. Having prepared the Tabernacle, the Ephod of the High Priest, the Ark, the Two Tables of Stone from Sinai, the Golden Robes of the High Priest, the Altar of Incense, the Urim and Thummim, and the holy vessels, for removal, he carried them to a secret place, and cried with a loud voice, "O earth, earth, earth! hear the word of the mighty Lord, and receive what I commit to thee, and keep it to the end of the times, to restore it again when thou art commanded, that the stranger get not possession of these things. For the time will come when Jerusalem shall arise again, to endure forever!" Then the earth opened her mouth, and swallowed up all. (Geikie's *Life of Christ*, vol. i. p. 385). The Samaritan tradition as here given is, so far as I am aware, the only one current among them. A late traveler in Palestine gives an account of an interesting interview at Nâbulus with the present High Priest of the Samaritans, Jacob by name. Among other things the High Priest touched upon this very tradition, and recited it substantially as we find it in the Chronicle. He said, "The first and only real temple was built on Mount Gerizim, and Uzziah (Uzzi) while once officiating in it, suddenly found himself in darkness and in a cave. Then God had him take up the ark, with the two tables of the law, and put them in this cavern; then the golden candlestick, the table of shew-bread, the altar, the laver and all the temple vessels. When he went out, the cavern's door was closed and a Hebrew inscription appeared above it. Again Uzziah (Uzzi) looked, and the inscription was gone, and so was the temple and every vestige of its existence. No one now knows where are the

avern and all these things. Some time or other God will reveal them all again, when the prophet like unto, but not greater than, Moses, shall appear, from either the tribe of Joseph or of Levi, the two tribes represented by High Priest Jacob's followers; but from which tribe, their interpreters were not agreed" (Shepard, *Christian Thought*, Fourth Series, 1886, p. 378). Josephus has fallen into an egregious error—if the text as we now have it is correct—when he says (*Antiq.* xviii. 4, 1) that the Samaritans hold to the belief that, Moses hid the sacred vessels in Mount Gerizim. The Mohammedan version of this tradition is to be found in el-Mas'ûdî's *Murûj ez-Zahab*, we read here that, "The head and administrator of the affairs of the children of Israel, after Yûsh'â, was Kâleb Ben Yûfennâ, and after him Finehâs Ben el-'Ozir Ben Harûn (Aaron) Ben 'Amrân, who was twenty years the judge of the Israelites. He put the books of Moses into a copper vessel, shut its opening with lead, and took it to the rock of the temple of Jerusalem. This was before the temple was built. The rock split, and in the cavity so formed another projecting rock presented itself. When Finehâs had placed the vessel upon this rock, the cavity closed, and was as before" (Sprenger's translation, p. 100).

Note 82, Page 107.

The Gate of Paradise. Juynboll, in his notes, takes this as referring to the whole Land of Palestine, but I am inclined to believe it is applied specifically to Mount Gerizim; for in one of the letters written by the Samaritans of Nâbulus in the latter part of the 17th century, to their supposed brethren in England, we find the following: "In the name of the Lord God, the Great King, the God of Israel, who sent Moses according to the great Book, and through him set apart to himself his people Israel, and revealed the holy Mt. Gerizim, the house of God, the mount of heritage and of the divine presence; the great place which God hath chosen, whose name is the Gate of Heaven, as it was said by our father Jacob-Israel: 'This is none other but the house of God, and this is the gate of heaven'—Gen. xxviii. 17." The term "Gate of Paradise" being used in the Chronicle as a simple equivalent for "Gate of Heaven."

Note 83, Page 108.

This erring man was of the tribe of Itamar (*Ithamar*) The direct genealogy of Eli is not given in the Bible, but from a comparison of such passages as 1 Kings, ii. 27; 1 Chron. xxiv. 3, 6; 2 Sam. viii. 17, it is proved that he was a descendant of Ithamar. On this subject Josephus says: "Now Eli was the first of the family of Ithamar, the other son of Aaron, that had the government, for the family of Eleazar officiated as high priest at first, the son still receiving that honor from the father which Eleazar bequeathed to his son Phineas, after whom Abishua his son took the honor, and delivered it to his son whose name was Bukki, from whom his son Ozi

received it; after whom Eli, of whom we have been speaking, had the priesthood, and so he and his posterity until the time of Solomon's reign; but then the posterity of Eleazar reassumed it." (*Antiq.* v. 11. 5).

NOTE 84, PAGE 109.

"*I am one to whom to serve a boy is impossible*....." The Samaritans contend that Uzzi was the lawful high priest, in the direct line of Phinehas and the seventh from Aaron, to whom, though yet a boy of but twelve years, Eli ought to have given up the high-priesthood, and because he did not, but usurped the office—being a Levite, of the right tribe, but not of the right family—God slew him and his sons in the days of Samuel. The Jewish Rabbis, on the other hand, allege that the transfer of the chief-priesthood from the family of Eleazar to that of Ithamar was in fulfilment of a Divine judgment upon the house of Phinehas because of the share he had in the sacrifice of Jephthah's daughter, for, being the high priest at that time, he connived at her being offered up as a burnt offering.

NOTE 85, PAGE 109.

And he offered up offering on the altar without salt. Eli is here charged with having willfully violated an ordinance of the Mosaic law which enjoined that salt should be used with every offering, (Lev. ii. 13, comp. Ezek. xliii. 24; Mark ix. 49).

NOTE 86, PAGE 109.

And there were collected to him a multitude in Seilûn..... According to the account found in the Bible, (Josh. xviii. 1), Shiloh had been established the sanctuary of the Lord, and the ark of the covenant deposited there, upon the first occupation of the Land of Canaan by the children of Israel after their conquest of it, and that here was erected the tabernacle (or "temple," 1 Sam. i. 9) of the Lord. The Samaritans, however, deny this, and assert that Mount Gerizim was ever the only and true sanctuary of Jehovah, and in the temple that Joshua himself built upon it were deposited the ark of the covenant and the sacred vessels of the tabernacle of Moses, and that Shiloh became a place of notoriety only after Eli had, impiously and rebelliously, set up there his rival shrine, and "organized matters for himself in it on the model of the temple," the true and sacred temple which stood upon the "Blessed Mount."

NOTE 87, PAGE 109.

And erected in it one altar. In the Mosaic law commandment was given that there should be two altars in the tabernacle: the Altar of Burnt-Offering or Brazen Altar, and the Altar of Incense or Golden Altar. Eli is here accused of having acted in direct violation of this law in setting up only

one altar in his sanctuary at Shiloh. In the beginning of this chapter mention is made of a "stone altar" upon which the priests were wont to offer up sacrifices; this refers to the stone altar which had been erected on Mount Gerizim (v. Samaritan Pentateuch) in accordance with the command of Moses—Deut. xxvii. In the Samaritan Pentateuch, moreover, there is added an eleventh to the list of Commandments in Ex. xx, which specifically commands the building of this altar.

NOTE 88, PAGE 109.

Sâmûl (*Samuel*) *of the tribe of Harûm* (*Aaron*), *the Lîwanite* (*Levite.*) From what is here said it is seen that the Samaritans hold that Samuel was a regular priest by descent from Aaron. In the Bible Samuel's descent is involved in considerable obscurity. We read in 1 Sam. i. 1 that his father Elkanah was an Ephrathite or Ephraimite, while in 1 Cor. vi. it is stated that he was a descendant of Korah the Levite, thus making him a Levite, but not of the family of Aaron, as the Samaritan account does.

NOTE 89, PAGE 110.

This is a son whom I have received in fulfilment of a desire. Juinboll in his translation renders this sentence thus: "Hic Puer est, quem (turpi) libidine (inflammatus) accepi," and in an explanatory note adds, "Pater testatur, eum Filium esse, quem acceperat secundum appetitum, id est, quem generans, solum cogitasset appetitum libidinosum." In support of this rendering he cites some authorities to prove that such is the meaning of the Arabic words employed by the author of the Chronicle.

NOTE 90, PAGE 110.

Beit Jibrîl (or Jibrîn), is the name of the modern village lying S. W. of Jerusalem on the way to Gaza. Elaborate ancient ruins are found here, and Dr. Robinson has identified this site with the Betogabra mentioned by Ptolemy and the Eleutheropolis of Eusebius (*Bib. Res.* vol. ii. p. 57, etc.) Dr. Thomson is of the opinion that it is identical with the ancient "Gath of the Philistines," the native city of Goliath (*The Land and The Book—Southern Palestine*, p. 214. etc.)

NOTE 91, PAGE 112.

Beit A.. The text in the original is here defective, and it is impossible to tell what name was originally written. In 2 Kings xxv. 6 it is stated that Zedekiah the king was taken to Riblah, and there had his eyes put out, but whether the place here mentioned has any connection with Riblah or not, we do not know.

NOTE 92, PAGE 112.

Regarding the earth's refusing her crops and fruits; for when the fruit promised well, the destroying blight would

waste it. In 2 Kings xvii. an account is given of Israel's being carried away in captivity into Assyria, and the repeopling of Samaria with colonists from Cuthhah, Ava, Hamath and Sepharvaim, and that the Lord sent a plague of lions among these new settlers, but nothing is said about any blight having destroyed the crops or fruits of the land. Josephus says that they were smitten with a plague or pestilence which destroyed them, and for which they could find no cure (*Antiq.* ix. 14. 3).

Note 93, Page 114.

Sanballat the Liwanite. By Abul' Fath he is called a *Yûnanî* i. e. a Grecian; by Josephus, a *Cuthean* i. e. of the stock of the imported Samaritans; and in Neh. ii. 10. 19 we are told that he was a *Horonite* which by Gesenius is taken to mean an inhabitant of the Moabite town of Horonaim, but by Fürst as derived from Horon, i. e. (Upper) Bethhoron. Possibly our author styles him a Levite out of a simple desire to attach greater honor to the name of a revered champion of the Samaritans.

Note 94, Page 114.

The books which Zorobabil has are a lie and a fraud. el-Mas'ûdî in the 5th. chap. of his *Murâj ez-Zahab*, in reference to this subject, remarks as follows: "el-Bokhta Nassar (Nebuchadnezzar), the governor of el-'Irâk, and the Arabs, under the king of Persia, who was then residing in Balkh, the capital of his empire, marched against the Israelites; and after he had slain many of them, he took them to el-'Irâk, into captivity. He carried also the Pentateuch and the books of the prophets and the histories of the king away, which were in the temple at Jerusalem, and threw them into a well. .....The king of Persia had married a woman of the Israelite captives, who bore him a child, and he sent the children of Israel back into their homes after two years' captivity. When they had returned into their native country, reigned Zorobâbîl Ben Salsâl. The town of Jerusalem was rebuilt, and what had been destroyed was re-established. They got the Pentateuch out of the well, and their state became flourishing. This king devoted forty-six years to the cultivation of the country; and he ordered them to keep the prayers and other obligations prescribed by the Law, which had been neglected during the captivity. The Samaritans believe that the Pentateuch which was recovered from the well, was not the same which Mûsa had given to them, but that it is full of fictions, changes, and alterations. The author of the new Pentateuch which the Jews have is Zorobâbîl, who collected it from the accounts of those who knew it by heart, whilst the genuine Pentateuch is in the hands of the Samaritans. This king reigned forty-six years. Another version of this history says, that the person who married a Jewish lady was el-Bokhta Nassar himself, and

that *he* released the Jews from the captivity." (Sprenger's Trans. p. 120).

As to the dispute here recorded as having taken place between the Jews and Samaritans over the question whether Jerusalem or Mount Gerizim was the proper place, according to the Pentateuch, where the temple should be built; compare the account by Josephus of a similar contest, which occurred in Egypt before Ptolemy Philometor, wherein the poor Samaritans were most unfairly treated and unjustly put to death (*Antiq.* xiii. 3, 4).

Note 95, Page 117.

The main facts of the story here told about Alexander—the Jews being put in the place of the Samaritans—are found in Josephus' *Antiq.* xi. 8. The two accounts are strikingly similar, and are in fact only different versions of the same tradition. The story as told by Josephus, in brief, is, that after Alexander had defeated Darius in battle at Isis in Cilicia, he marched down into Syria and took Damascus and Sidon, and laid siege to Tyre, and while here sent a letter to the Jewish high priest. "To send him some auxilaries, and to supply his army with provisions; and that what presents he formerly sent to Darius he should now send to him, and choose the friendship of the Macedonians, and that he would never repent of so doing." But the high priest answered the messengers, that "he had given his oath to Darius not to bear arms against him; and he said, that he would not transgress it while Darius was in the land of the living." Upon hearing this answer Alexander was very angry, and threatened that as soon as he had taken Tyre he would make an expedition against Jerusalem and punish the high priest. So when after a protracted siege he had captured Tyre, he immediately proceeded on to the city of Gaza, and having reduced it, then directed his march toward Jerusalem. Now Jaddua the high priest, when he heard of Alexander's approach, was smitten with great terror and fear as to how he should meet him, knowing that the king was displeased at his former disobedience. But God warned him in a dream, that "he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without dread of any ill consequences, which the providence of God would prevent." Accordingly he acted upon this dream, and then waited for the coming of the king. And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. Now the followers of Alexander, counting on his anger, thought they would have liberty to plunder the city, and torment the high priest to death, but the very reverse of this happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen and the high priest in purple and scarlet, with his mitre on his head, having the

golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did altogether, with one voice, salute Alexander, and encompass him about: whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him, "How it came to pass, that when all others adored him, he should adore the high priest of the Jews?" To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city; and when he went up into the temple he offered sacrifice to God, according to the high priest's directions; and magnificently treated the high priest and the priests, and granted all the wishes of the people.

Note 96, Page 117.

The legend concerning Alexander's visit to the region of darkness is a well known one among the people of the East, and with various embellishments it is recounted by most of the Mohammedan commentators, by whom Alexander is called *Dhu'l Qarnayn* i. e. lord of two horns, or the two-horned, which title has taxed to the uttermost the ingenuity of Moslem writers to explain, the most current explanation being, that this title was given him because of his having traversed and ruled the two horns or hemispheres of the world. Merrick in his translation of the *Hyât ul-Kulûb* gives a succinct presentation of the Mohammedan version of this tradition, a part of which we will here quote: Alexander, they say, "travelled to the West till he found the place where the sun sets in a muddy or warm spring. He then traversed the East till he discovered the place where the sun rises, and found a people scorched by its beams. He then proceeded to the region of darkness. Being in favor with the Most High, an angel, named Rafâeel, was sent to converse with him. Dhu'l Qarnayn asked him how the service of heaven compared with that of earth. The angel replied that the latter was nothing, for in heaven every space was covered, and angels standing never sat down, those bowed in *rukû'*

forever remained so, and those in prostration never arose. At this Dhu'l Qarnayn wept and desired to remain and serve God on earth. The angel then told him that God had a fountain on earth, called the fountain of life, of which whoever drank would not die, till he besought it of the Most High. The angel knew not where the spring was, but had heard in heaven that God had created a region of darkness which jinn or man had never explored. A dumb child at length told the king where that realm of darkness lay. (In the *Kisas el-anbiyâ* it is stated, that a certain wise man, who had read about it in the "testament of Adam" informed him where this region of darkness was), and he assembled a multitude of wise men to accompany him in the exploration. After travelling westward twelve years, they arrived on the frontiers of darkness, which, however, did not resemble the darkness of night, but of smoke. Having encamped his army there, he summoned his wise men and told them he wished to explore that darkness. They expostulated, but he was resolved; and being informed by them that fillies were the clearest-sighted animals at night, he collected six thousand and mount on them as many men, of whom el-Khidhr commanded a division of two thousand, that formed the advance guard, while Dhu'l Qarnayn followed with the other four thousand, having ordered his army to wait twelve years for his return. Dhu'l Qarnayn advanced forty marches into the region of darkness, and came to a place where were three hundred and sixty springs. Here the king sent as many men as there were springs, of whom el-Khidhr was one, to wash, each one, a dry salt fish in a separate spring and return. The fish of el-Khidhr, on being immersed in the fountain to which he repaired, was restored to life and escaped from his hand, and to recover it he threw himself into the spring, but the fish was not to be taken again. However, he drank of the water, which was the very fountain of life, and in consequence will not die till Isrâfeel sounds the last trumpet. Next the king came to an immense palace where was light, but not of the sun or moon. Here a being in human form, and clothed in white garments, rebuked him for his insatiable ambitions, gave him a stone which the being told him would be satisfied when he was, and ordered him to return. Dhu'l Qarnayn, on rejoining his band, weighed the stone against another of equal size, and increased the quantity to a thousand fold, but the mystic stone out-balanced all. el-Khidhr then took and weighed it against one of equal size, putting a handful of earth on the other, and both were balanced. The prophet then told the king that he would be satisfied when the earth covered him. On the return, they passed a place where a sound from their animals' feet arose as if they were passing over pebbles. What is here, O king? they inquired. Take of these things, said he, and whoever takes will be sorry, and whoever does not will be sorry. On emerging from the region of darkness, those stones were found to be emeralds, and those who had taken some regretted they

had not gathered more, and those who had taken none, were grieved at their neglect."

Note 97, Page 118.

A legend similar to the one here connected with Alexander is related, by the Mohammedan writers, of Nimrod. Their story runs, that Nimrod (whom they will have was the son of Canaan), being actuated by a desire to see the God of Abraham in heaven, built an immense tower, by which he might ascend to heaven, but finding that this was ineffectual he hit upon another plan: he took four young eagles of a monstrous species, and fed them on meat until they had grown up and became fully matured, then "he took his seat in a chest (or ark), and along with him a young man-servant, and he carried his bow and arrows—now he had made in this chest a door in the top and a door in the bottom—and he fastened to the chest the eagles by their legs, and hung meat upon a pole above the chest; thereupon he set the eagles free, and they stretched and flew up in an eager desire to get the meat until they ascended far into the air." And when Nimrod desired to come down "he commanded his young man to lower the pole and let the meat hang down below. And he did so, and the eagles flew downward with the chest." (*Kisas el-anbiyâ*).

Note 98, Page 118.

Then he proceeded to invest his companions with the authority over the territories..... This statement is in harmony with 1 Macc. i. 6, where it is said, that at the close of Alexander's life "he called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive."

Note 99, Page 120.

The Talmud contains a story about Alexander which is closely allied to the story here told. It is there narrated that when Alexander entered Jerusalem, he was conducted through the Temple by Simon the High Priest. On entering, he said, "Blessed be the Lord of this house." He was charmed with the beauty of the structure, and expressed a desire to have a statue of himself erected as a remembrance, between the porch and the altar. Simon informed him that it was not allowable to erect any statue or image within the Temple walls, but promised that, as a remembrance, the males born among his people that year should be called Alexander. And Alexander was well-disposed towards the High Priest, and through his intercessions granted the Jews religious freedom and release from all tributary burden during the Sabbatic year. (Polano's *Selections from the Talmud*, p. 210).

Note 100, Page 120.

And when he had built a city in el-Hâjar. Arabia Petraea

is here meant, and the city referred to is the ancient Sela or Selah, which in later times was known to the Greeks as Petra, and in the reign of the Emperor Hadrian received the name *Hadriana*, in acknowledgment of what he did for it. The word in the original (*banâ*) here translated "built," does not necessarily mean that he founded or all anew rebuilt the city, but is rather to be taken here in the sense that, he strengthened, enlarged and improved the city already existing there.

NOTE 101, PAGE 120.

Yâsûf. According to the Samaritan book *el-Tholidoth*, or "The (book of) Generations," the ancient name of this place was *Yusepheh*, and Neubauer identifies it with "Yussâb," a place mentioned in the Talmud, but which has as yet never been correctly located (*Journal Asiatique* for 1869). Conder, on the other hand, identifies it with the modern village of Yâsûf in southern Samaria (*Palestine Exploration Fund, Quarterly Statement*, 1877, p. 29; *Survey of Western Palestine, Memoirs*, vol. 2, p. 287).

NOTE 102, PAGE 123.

And Adrînûs set up in the city an image..... In all probability this is the same statue to which Jerome refers when in his *Comm. in Matt.* xxi. 15, he says "de Hadriani equestri statua, quæ in ipso Sancto Sanctorum loco usque in præsentem diem stetit."

NOTE 103, PAGE 124.

Saqarus. We learn from the History of Dion Cassius that the name of Hadrian's father was Ælius Hadrianus Afer, a cousin of Trajan. How to explain the use of the name Saqarus, therefore, is a most difficult matter.

NOTE 104, PAGE 126.

And he died in woe and every kind of affliction. It is recorded in history that Hadrian died of a terrible incurable disease, and it is stated as a fact that not long before his death, the disorder so preyed upon him that he sunk into a state of melancholy, and attempted to commit suicide.

NOTE 105, PAGE 127.

The wall of Sebustieh. Juynboll in one of his notes interprets this to mean the wall toward Sebustieh, *i. e.*, the western wall of Nâbulus. There is no good reason, however, why it should not be taken in its simple sense as referring to the wall that surrounded Sebustieh, especially as we find, directly below, particular mention made of the gate of Nâbulus. Josephus (*Antiq.* xv. 8, 5) gives an account of a great wall that Herod built around Samaria, and also states that he gave it the name Sebaste, which latter has become corrupted in the Arabic to Sebustieh, its modern name.

Note 106, Page 128.

Rabbis (or *Ribbis*). This word, according to Juynboll, is in use among the Samaritans as an honorary title, and signifies "Virum principem." I am inclined to believe that it is only a corruption of the Arabic *ra'is* or *rayyis*, "chief."

Note 107, Page 129.

Dinars. The former standard of gold coin among the Arabs was the "dinar," which weighed a "mithqal" (or nearly 72 English grains) of gold; the average value of the coin may, therefore, be reckoned at $2.50.

Note 108, Page 132.

Beitil (Bethel). As used by Samaritans this of course designates Mount Gerizim, which was their Beth-el. Comp. Note 47.

Note 109, Page 133.

In the original manuscript at this point the narrative comes to an abrupt end, and we have no means of determining what is lost, or to how late a date our author brought down his history. Some scholars have conjectured that it probably came down to the period of the emperor Alexander Severus (222—235 A. D.), and Juynboll is inclined to believe that it was brought down even to the time of Mohammed. The Samaritans, in one of their letters written to their supposed brethren in England in the latter part of the 17th century, seem to refer to certain things as contained in this Chronicle, which are not to be found in the part of it that we now possess, and therefore must have been in the portion which is now missing. In this letter, referring to the promised Prophet or Messiah that should appear, they say: "Our learned scholars have said, that this Prophet shall arise, and that all nations shall be subject to him, and believe in him, and in the holy Law, and in Mt. Gerizim; and the religion of Moses the son of Amram will be made manifest; and that the first letter of the name of this prophet who shall arise, will be *M.* and that he will die, and be buried with Joseph Ben-Phorath (Gen. xlix. 22), and that the tabernacle will appear through him, and be erected on Mt. Gerizim. These are the things recorded in the books found among us, and in the book of Joshua the son of Nun."

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